Rubrics of the Mind for the 21st Century

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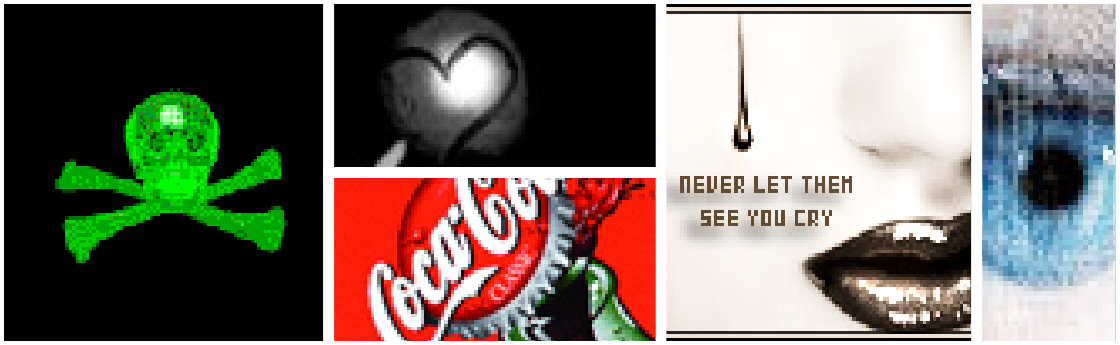

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Chapter 1 - DAMAGE

THE ENORMOUS GAP BETWEEN WORDS AND SEEING

IS THE RESULT OF THE POETRY OF THE OPPRESSORS

IT REMAINS A STRUGGLE TO DESTROY

THE LANGUAGE THAT OWNS

EMANCIPATION ECONOMICS

CLASS LABOUR

WAGE CAPITAL

EXPRESSION

IF WE CAN LEARN A LANGUAGE WITHOUT EXPRESSION

THE RHETORIC WILL BE ZERO AND SO WILL THE LIES

BEARING IN MIND THE FALSITY OF THESE WORDS

I ATTEMPT TO ASSESS THE DISTORTION

AND MAKE CORRECTIONS –

I CAN NEVER BE SURE THAT WHAT I AM DOING IS ‘CORRECT’.

I don't know who ever coined the phrase "damaged goods" but it is an oft used description now for an unbelievable amount of produce from titles of novels, movies, rock bands, poetry to accusations regarding one's partner, parents or children. Serial killers have been known to describe their victims as "damaged goods" as some kind of reasoning behind their heinous crimes and of course there is a cult trend in purchasing damaged goods as sale items on ebay and other worldly junk shops. It is an all encompassing expression pertaining to all of that which has been spoiled, infected, dirtied, polluted or contaminated.

We have come to expect all phenomena to be damaged in some way. Everything is damaged – the physical body; the fragile emotional psyche; the intellectual mind; the cultures we live in and the environment we try to live with. We don't expect perfection even though we crave the notion of excellence, but that craving in itself is often born out of something that has been damaged such as an intense and unbalanced need for the control of an activity. Control = order and order = perfection.

We need to throw that concept out of the window if we are to stay healthy in mind and body, so we opt for the polar opposite – that which is damaged, less than perfect, that which scuppers the whole idea of ever having to attain a higher goal. This irony has occurred to such a degree that we now yearn for something that is recognisably damaged so we can feel 'normal'. The trouble is that notions of 'perfection' and 'damage' are both at different extremes of the delusional paradigm.

To be damaged is the ultimate in impairment and necessitates being fixed even though there might be good reason to cling to the image, i.e. one can feel 'comfortable' with the snug fit of a damaged constitution. But, as in many diseased states, the contamination of being damaged takes many forms and this can be seen in the relevant rubrics that share the process of becoming damaged.

A common state of one who has feelings of being damaged is to have very little self worth and instead of repairing that damage the individual goes on to add to the damage because they do not have the necessary harmony in their lives to carry out the repairs. Oscillating along the delusional paradigm mentioned earlier, between perfection and damage, the individual develops an addictive personality and thus, in time, becomes even more contemptuous of the self. The outward expression of this contempt can be seen in acts of cruelty especially if there is a syphilitic influence in the background, but any other kind of destructive behaviour can be witnessed, sometimes against the self and at other times against humanity in general. Sometimes it can be a combination as observed in people with eating disorders. Not only are they damaging themselves but also the lives of their loved ones – a type of revenge carried out on both parties.

The rubrics and remedies for DAMAGE will be:-

cruelty, inhumanity (see Brutality) = niccolum; china; nit-ac;

addictive personality = avena;

contemptuous of self = cop;

destructive behaviour = canth; cimex; cuprum;

wants to fight = hipp;

delusion body is shrunk like the dead = sabadilla;

visions of fire = rhod; crocus;

RUBRIC – CRUELTY, INHUMANITY

What is the cruelest act you have ever committed? What a question! But come on, be honest. Was it just a mere passing unkind thought or innocent act or was it something more spiteful, willful or vindictive. Maybe it was even worse, possibly something malicious or even vicious. Did you pull the wings off a fly when you were a child, out of guiltless curiosity; have you purposefully hurt someone's feelings; have you killed an animal out of pure hatred or brutally executed a revengeful felony. The chain of whatever it is that creates the need to be cruel has to begin somewhere and it grows in momentum from blameless inquisitiveness to a deeply fired up retribution, full of dark hatred.

Maybe the damage is hidden within our inherited miasmatic influence. The worst cases of cruelty have to have a syphilitic sway – attacking; destroying; fueled by jealousy; torment and perversion. The sycotic manifestation would have more visible as acts of bravado, making sure everyone knows about it; there is aggression but it is often mindless and quick to repent. The psoric is even less likely to be cruel but if they are they might just think about it without actually performing the thoughts. They will be hostile or cruel only when absolutely necessary.

Whichever way you look at it cruelty = unkind; spiteful; vindictive; vicious. It may have revenge fueling its power, maybe curiosity or a total lack of accurate emotional perception due to an infected mind.

REMEDIES

NICCOLUM METALLICUM – nickel

Niccolum is in the periodic group 10, along with Palladium and Platinum – 2 remedies that are forever searching for their faultless ideals in life, mainly through ego and self image and as Niccolum is above both of these remedies in group 10 it is an indication of a somewhat lighter approach within the same diseased state.

Nickel is found in meteorites and it takes on a high polish (aiming to look good and perfect maybe), it is hard but also malleable and can be transformed into foil, powder, flakes, wire, mesh and rods. But this adaptation leads to confusion and suppression and the ultimate result is rendered as something plastic and mechanical.

However, as the diseased state progresses and they can no longer sustain a malleable containment, an intensity of negative emotions emerges – anxiety; fear; irritability; impatience; argumentative; unkind; spiteful; malicious; vindictive; cruel to the point of being brutal. There will be some anguish and sadness en route but this too is easily acquiesced. This picture kind of reminds you of a damaged child who has gone way beyond the plastic compliance that society expects or imposes, i.e. that which suppresses real and conscious feelings into something much more unacceptable. The end result is something quite monstrous if allowed to go full term and without the interception of healing.

Often though, the child will appear to escape into premature adulthood, becoming serious, knowledgeable and quite sophisticated. All emotions are controlled (suppressed) – reaching for higher, safer, ground just like Platina and Palladium. This early suppression is highly damaging and eventually will dissipate into cruelty.

Nickel is also a trace element and thus has some relevance within our dietary needs. It lodges in the liver and the pancreas – 2 organs that are extremely busy and productive. Liver disturbance often gives rise to much irritability and rage, and pancreatic dysfunction (which centres mainly on digestive disorders) will have a range of lethargy, restlessness and emaciation.

The action of Nickel within our bodies is similar to that of Cobalt (the vital Vitamin B12 has 4% cobalt). There is a vast range of pathology that could emanate from any abnormality within either of these 2 organs.

Our materia medicas also make a connection between Cobalt and Nickel. Nickel received its name (devil) from miners who considered it to be 'false ore' and Cobalt was named "german silver' a belittling name for a substance making pretentious claims. Damaged goods seeking a superior level of acceptance.

The main delusional fear of Niccolum is that something evil will happen – most of the time it already has happened and this will be the damage done. Responses might become mechanical because any conscious effort will result in this fear of deviating from the straight line. Thus – very angry from the least contradiction; trembling and fear with desire for solitude; anxiety on moving as if sweat will break out; cannot relate to the conversation.

So, you have someone who is walking a fine line, someone who wants to be highly polished but the fear of something evil happening, prevents this. The strangest sensation that encases this is 'sensation as if brain were cut to pieces' and 'sensation as if a nail were sticking in the head'. To accompany this there is a physical cracking in the cervical vertebrae when moving the head – they are not able to see the larger picture from all sides.

However they are not static people. There is great restlessness that results in debility. This evolves out of not only a need to be rid of this confusing state but also out of a chemical reaction that is going on in the body, primarily originating from the digestion and the role the Nickel plays in this – many of the symptoms within the picture of Niccolum derive from a dysfunction at this level as well as those that are happening within the emotional sphere. It brings us back to the 2 main organs – the liver and pancreas.

<u>Keynotes include:-</u>

Most symptoms are >>> after eating

Restlessness with vomiting

Abdominal pains go from left to right (passing through the pancreas to the liver?)

Periodicity is marked

Colic associated with menses

Risings from the stomach taste like roasted meat

Violent thirst (pre-disposition to diabetes?)

Increased secretion of urine

Migraines with vomiting of bile

Accumulation of sweet saliva

Offensive breath

Nasal catarrh and stoppage (congestion due to digestive cause?)

Constipation with very hard stool

Yellow diarrhoea with much flatulence

Skin itching all over not >> scratching (bile secretion?)

Sleepless from midnight to 4 am with agitation (agitated digestion?)

Stomach feels empty without desire for food

Intense hiccoughs (the cause is associated with liver disorders and pancreatic diseases)

Decaying teeth and gums that emit a foul odour

Serious physical pathology can develop in the liver and pancreas and many of the above are suggestive of the beginnings of Diabetes but it is the emotional pathology, born from the liver, which creates the fear that something evil will happen, as though it is compulsory, as though a necessary act of inhumanity has to be committed. The polish has worn off and the real cruelty is witnessed in the final act of the unkindness that belongs to Niccolum.

CHINA OFFICINALIS – Peruvian bark

As a whole the China group has EXTREMES and what appears to be contradictory elements, creating a push and pull. SENSITIVITY is at the core of this and will be encountered in all the Chinas - sensitivity being a sensation of being pushed, pulled or caught between these extremes, one of which is cruelty due to being damaged by some threat in their life..

This sensitivity can be on a par with that of Phosphorus. It can take one to a psychic or spiritual level (perhaps the truer meaning of 'AIR CASTLES' which is a high ranking symptom of all the China group). The China state will also develop this need for air castles (fantasies) to escape the extremities of their sensitivities. This in itself can become so fixed that they go on to develop personality disorders such as Schizophrenia.

Another strong symptom within the China family is PERIODICITY, and again, I think this is made more likely where there are extremes present within a remedy symptom picture. It is like a tight line being drawn that periodically breaks, it has to because the stress is otherwise too overwhelming.

China officinalis is the most well known of all the Chinas and it has a more diverse range of extremes, sometimes making it more difficult to locate the causation of what can become an extremely troubled and destructive state. In many ways China officinalis brings together ALL the China group, fusing many of the aspects into one remedy.

China is part of the Rubiaceae family which also includes the Coffees - another indication of the need for stimulation, industry, theorising and making of many plans, creative, hyperactive and excitable, sleepless - then comes the exhaustion and fatigue, the need to sleep or meditate to calm down. Physically there is a need to literally 'discharge'.

But with China officinalis there lurks a driving force that underlies their extreme sensitivity, and that is one of torment, persecution and fear. You can understand how a metaphor for cruelty fits comfortably with these feelings.

You might be able to trace the case of an adult who needs China back to pre-teenager years.

They would have been creative and artistic children but somewhat moody and introverted as well, quite self willed and disobedient - the typical angst that often accompanies creativity. As they get older the creativity becomes more intense and they become crowded out with all that they wish to accomplish in life. They are idealistic in their outlook and ambitions, they become enclosed in a brooding, theoretical, sleepless and sensitive state, very touchy and fly into a rage if offended (most teenagers then :-)). Just like Nat mur they will remember every bad word said against them and hang on to past grievances. A spiteful and vindictive state begins to take shape.

The physical complaints will begin now if they haven't already, as there is a real need to discharge. They come in the form of haemorrhages, diarrhoea with flatulence, excessive suppuration. There will be periodic bouts of these - periodicity being such a strong symptom of all the Chinas.

And these discharges completely wear them out. Even the malicious moods are a method of venting or discharging.

If the physicals recover they will return to the need for stimulants, they will continue making plans, expressing their creativity and developing a taste for substance stimulants such as alcohol. The will is weak and so the effects and need for alcohol soon takes a grip.

Increasingly they want to live alone and seem to become gloomy and depressed, a much deeper form of being introverted. They are still plagued by periodical bouts of physical complaints, each time getting weaker and weaker, worn out and more difficult to recover. Apathy sets in and they lack courage to execute any of their many plans. The thinking becomes muddled and diffused, all over the place, easily confused. What was once planned and laid out to perfection becomes like a broken jigsaw that cannot be put back together - a kind of dyslexic vision.

The early brooding nature moves into 'attack' mode as their fears and anxieties take over, their chosen defence mechanism is cruelty. They often have a great fear of animals and will be cruel to them. Delusional states might come now as the diseased state progresses to persecution, schizophrenia and possibly suicide - you cannot reach out to them, you will be unworthy to them and consolation of any kind is lost. The physical discharging state can become internalised into rheumatics, gout, gangrene, liver complaints such as gallstones, lungs also become a target with suffocative catarrh, asthma and haemorrhage from the lungs. A turbulent journey indeed.

NITRICUM ACIDUM – nitric acid

Nitric acid is destructive. Perhaps not as much so as Sulphuric acid, but nonetheless very caustic. Its main sphere of action is suffocative, and it has an affinity to the respiratory organs. The addition of water makes it positively explosive.

Suffocating cruelty can take many forms – constant threat of sudden danger; an unremitting struggle against this danger; a long standing need to have to care for someone else; an inability to convey optimism; being made to feel they are perpetually guilty regarding their decisions in life; a feeling of helplessness with no outlook of fulfilment; a desperate struggle for survival; long term suppression from allopathic drugs; the experience of 'crushing' type pains during a debilitating illness, great anxiety about their own health (which contrasts with the sympathy they can feel towards the suffering of others) etc. This all bears heavily on them and it is just too much to tolerate. If they are supported and given to feel compassion and understanding they will survive and will continue to return the consideration. But usually the demonstration of their reaction to a lack of sympathy is always that of a likewise unforgiving nature – irritable, hateful and vindictive.

They constantly think about past grievances; noise, pain, touch or jarring will spark a rebuke; they will become silent or refuse to carry out a request; they become excitable and prattle on in a strange language (this is a fury coming out as gobbledegook and that way they don't hurt your feelings so much); sometimes they just rant and rage and curse.

There are strange sensations such as if the abdomen would burst or that there is a boiler working in the bowels, or that a dog is gnawing their flesh and bones and the sinews are being pulled up – this gives some justification to their outbursts, wouldn't you agree.

In Nitric acid (as with all the acids) we have the theme of separation and the need to re-create a fusion between the separate ends - to complete the circle. This represents their need for fulfillment through compassion and understanding.

The separation can be within a relationship, or career, or from a home country, or anything where a mutual or one sided dependency is evident and where the chance of fulfillment is threatened. It is often a sudden separation. This unvarying threat makes them very pessimistic and fearful.

There is constant chaos, processing, thinking, organising, cleaning = a form of irresolution which you get with all the acids - never completing, never getting the ends of the separated circle to join up, but going round and round and round, forever "twirling."

I have always likened this irresolution to the fizzing and bubbling that many acids can produce (especially when added to water) - forever shifting - bubbles making room for even more bubbles (bubbles = circles). This is all about expansion. They will be living a life that is not allowing them to expand and be fulfilled. Nitric acid suffocates and constricts.

Separation and cracking is evident throughout this remedy on a physical plane as well.

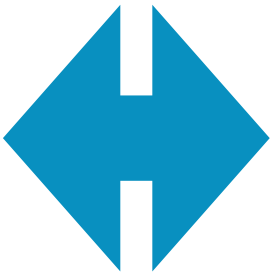
Physical cruelty takes the form of blisters, fissures, ulcers, cracks, acridity, decay, cracking noise in ears when chewing, cracking in the jaws; craves fat and salt (when you put these 2 ingredients together during cooking you get a separation); ankles crack when walking; nails distorted and cracked; tongue fissured and cracked.

And along the lines of constriction we have the pains in the abdomen which are >> for tightening the clothes; pains are sticking in nature as if from splinters <<< for any kind of movement or touch; eyelashes feel stiff; sensation as if a band around the head; as if the head is in a vice; urine stream is thin as from a stricture; retention of urine.

In summary, when Nitric acid is scorned in any way (when a separation is enforced) they burn, hurt, explode, can become really cruel and nasty. But if they are cherished and loved they can have enormous sympathy for others who are suffering. They need enjoyment, love and appreciation and will literally 'exhaust' all avenues to get this and if constricted and not allowed to enjoy life and expand they become resentful, tense, suspicious, unforgiving but don't want to give up until exhausted. We then have the typical and well known remedy picture of Nitric Acid.

The syphilitic range of remedies is perhaps the cruelest of all. This is because the taint is so destructive. It is a "destroy or be destroyed" portrayal. Sometimes the destruction is self induced or internalised towards the self as in alcoholism or suicide. Even less dramatic physical pathology such as an ulcer is indicative of how the taint will 'eat away' at that which is trying to protect. It is almost like a 'sympathy for the devil' situation.

In one corner we have the disguised sympathy of Nitric acid and at another corner we have the devil of Niccolum. China offininalis sits somewhere in between fantasising.



RUBRIC – ADDICTIVE PERSONALITY

REMEDIES

AVENA SATIVA – common oat

It doesn't take much to become addicted. What begins as keenness is encouraged into enthusiasm that soon becomes obsession and then addiction takes over. But where does it go wrong, after all, we can't knock enthusiasm as a driving force but at what point does the damage occur?

The driving force is actually a need for pollination, i.e. survival of the species – that is the addiction, it is the habit of plants such as the common oat as it is of almost all species – survival come what may.

It represents the spirit of those who are searching for their identity through contact with others and that which encompasses the essence of the Gramineae family of remedies – Agropyron repens; Agrostis capillaries; Anantherum; Anthoxanthum odoratum; Arundo mauritanica; Avena sativa; Bambusa; Bromus; Cymbopogon; Cynodon dactylon; Hordeum; Lolium temulentum; Oryza; Phleum pratense; Saccharum officinale; Secale cereale; Stigmata maydis; Triticum; Zea italica.

This group comprises grasses, cereals and reeds. Most have hollow jointed stems with upright growth that can easily be bent over.

Most of the remedies in this group can be eaten and have contributed worldwide as beneficial food substances with high mineral, vitamin and carbohydrate content. Some have a connection with sugar and sweetness that strengthens the perception of food and nutrition into nurture – something we associate with childhood but is also needed to sustain procreation, adulthood and old age. Food is all about survival but nurture makes survival special. Sugar is also a preservative that could hold nurture intact.

If nurture doesn't accompany nutrition then an over indulgence can result and we see this neediness in this group to the point of addiction to stimulating substances such as alcohol; food and heavy duty drugs. The effects of alcoholism are also seen in the clinical symptom picture in the form of trembling, staggering, tics, brain damage, nausea and vomiting. A lot of alcoholic substances are dependent on fermentation for their strength and this fermentation can also be seen in the digestive ailments. Many of the cereals in this group are used in the making of alcohol.

Avena is well known for its nutritional value to the brain, nervous system and the heart and is one of the best 'comfort' foods around. It comes into its own when nervous exhaustion takes hold; prostration of the mind, insomnia and general but total debility on all levels – all the by products of an addiction and the main addictive substances for Avena are morphine and heroin (but almost any drug could be included) as well as alcohol and smoking tobacco.

Due to the need to procreate and give a chance of hope for the species the sexual energies are high to intense in this group of remedies. Pollination is required for procreation and survival but because what needs to be cured in this group is a lack of appropriate connection and contact with others then these sexual energies become disillusioned. There is lascivious monomania; sexual irregularities; sexual debility; increased modesty as well as impotence.

The emotional symptom picture depends mainly on the struggle to find an identity through contact with others – there is no fixed object except for the addiction so all other connections are lost. The limbs become paralysed and numb and there is a sensation as if all strength was diminished. Deep pathology includes Parkinson's disease, chorea and epilepsy.

This struggle is also represented by an invasion or infestation by fungus that many plants within the Gramineae family are prone to. If you have no identity then you are easily taken over. The upright stature of many of these plants are easily toppled over by weakness and old age (and by being drunk!). A field of oats swaying in the gentle wind is quite a beautiful sight and you can 'feel' the healing that can restore the damage back to beauty.

RUBRIC – CONTEMPTUOUS OF SELF

REMEDIES

COPAIVA OFFICINALIS – balsam of copaiva

When you study some of the other remedies in this rubrics you would rightly assume that most of the remedies are present because they pertain to a history of some kind of abuse – Staphysagria, Anacardium, Agnus, Lac caninum, Aurum etc are represented in this rubric mainly due to that essence but with Copaiva the contempt arises from a different angle altogether.

The loathing arises from feeling disfigured and this in turn evolves out of a sycotic state involving foul suppuration with corrosive and thick discharge, Gonorrhea, Blenorrhea, catarrh, mucous colitis, bronchitis, acne and roseola.

Pains are burning, raw and sore but with a feeling of dryness even though there is so much discharge – a discharge that is always purulent, bloody, thick, greenish or white and foul smelling. And because the skin eruptions are sometimes at their worst on the face (acne) then the feeling of being diseased and disfigured is quite profound.

The contempt has some sadness attached to it but not often seen because they tend to hide away, being averse to company, morose and misanthropic to a degree, although there is melancholy displayed when hearing piano music they become weepy.

Common to a lot of remedies that have that feeling of dissatisfaction with the self there is a clinging to the past, especially past grievances, as if to pile on even more feelings of loathing.

But there is also a more irritable phase of being restless, nervous and even angry to the point of trembling – but this is representative of the 'stuck' point of the disease, one that is deep and thick and not going anywhere. Copaiva is a legume and thus has a seed stuck in the pod and there is a struggle to escape those confines.

The irritable phase can even rise to excitation and hysteria, especially when the discharge or eruption is at its worst and accompanied with the extreme burning and corrosive sensations (the tree is resinous, so you can imagine the effects) and there is no getting away from the sticky intent.

Finally, there is one curious symptom belonging to Copaiva, possibly to do with the 'signature' of the plant (one that is graceful, very lofty as it can grow to over 100ft and elegant), and that is a 'delusion, as if he were tall' – this is an example of how one might rise above the self loathing by imagining themselves to be lush, tall and beautiful.

Still smells bad though :-)

RUBRIC – DESTRUCTIVE BEHAVIOUR

REMEDIES

CANTHARIS – spanish fly

Someone with ice cold hands is about to take you by the throat. As they touch your larynx you return the assault with a rage, you strike out hitting whatever is in your way, scratching and striking out.

You run around screaming and crying for help but still with paroxysms of violence and rage, barking, bellowing and spitting until finally and suddenly losing consciousness as a means of calling for help.

Cantharis burns and destroys in this way, violently. Physically, it is the mucous and serous membranes that become aggressively inflamed, and that just about includes every organ in the body but the main target is the bladder and urinary organs; the mouth and throat; the rectum; and the skin producing conditions such as Cystitis, Herpes, Erysipelas, Sunburn or any kind of scalding, and Dysentery. Emotionally, it is the sexual energies that become furious and mentally, it is the brain tissue that becomes inflamed and produces a hydrophobic like state with staring, sparkling eyes, an intolerance to swallowing liquids and an acute mania. It has to be one our most painful remedies.

In true animalistic character the fly (actually a beetle) will have quieter moments, the fear and anxiety that drives the rage cannot be constant, there has to be a rest period before further vesication takes place. It is impossible to be in constant attack mode but at the same time Cantharis is rarely still or contemplative.

The Spanish fly is actually a beetle, bright vivid green and exuding a liquid when disturbed. This liquid has a strange smell and it is also this liquid that causes the vesication. This substance has been named Cantharidin and is also responsible for the effects on the sexual energies shown by this remedy – it is synthesized by the male during mating and the male would release the substance on the female as an aphrodisiac. Apparently, the Marquis de Sade used to hand out Spanish fly sweets when 'entertaining' and we all know what happened to him!

But, I digress. The lesser hectic side of this remedy is seen as being buried in thought and yet having a difficulty in concentrating, being cheerful but alternating with sadness, lacking in confidence, timidity, indifference, weeping. But these are unstable states and bring no resolution, no real peace because the turmoil is still present and just taking a break from its active or acute mania. It is akin to putting a soothing cream on the burning vesication – it only lasts a little while and the destruction soon returns.

CIMEX LECTULARIUS – the bedbug

This is another 'smelly' insect remedy that attacks – one that pierces the skin and sucks blood, they become inactive while digesting the blood, so there is an active and an inactive state. The smell given off is that of sickly sweetness (as if to make their opportunism more attractive).

But in reality the smell causes disgust. They want to walk away from themselves but cannot so there is a sensation as if they can creep inside themselves but that cannot be achieved either, because the tendons are contracted and feel too short. This is a state of both contraction and needing to stretch and you see that quite a lot with many of the insect/spider remedies – flexing and stretching, crawling in and crawling out, clenching and extending, retraction and expansion.

One representation of this is the clenching of the hands and this happens because the fingers become numb, as if they had gone to sleep and occurs all at once with a rage. A prelude to this is a chill and irresistible sleepiness. Before this is a thirst, during the apyrexia stage. The disgusting smell occurs during the hot stage, finally there is hunger – (the need for a blood meal) – but not before they have curled in on themselves.

This clenching of the hands and subsequent rage can also occur during violent headaches that can be caused by the thirst before the fever. The destructive behaviour takes the form of tearing everything to pieces, they become confused, vehement and the whole cycle goes round and round, becoming intermittent, coming and going just like the contraction and stretching of the tendons and muscles.

The emotional sheath involved with this remedy is anxiety - this is the foundation for all the physical and emotional coming and going, contraction (retreat) and stretching (going forth). Fused with this anxiety is a feeling of disgust regarding the self and the by-product is clenching (inward recoil) and rage (a diseased version of attempting to escape and impose).

The need to escape comes because of the pains, everywhere, mainly in the joints and tendons but the whole body feels it, internally and externally – the liver; kidneys; head; mouth and gums; lungs; rectum – no organ escapes. The intermittent nature of the fever means that it is really there all the time lying dormant, becoming inactive periodically, just like the bed bug during digestion.

But this also means a chronic state of suffering creating weariness and a need to sleep because the waking hours brings too much anxiety that turns into destructive behaviour.

CUPRUM METALLICUM – copper

When you witness someone behaving in a destructive manner do you first see the destruction caused or do you see the suffering and reasons why one might behave like that in the first place? As Homeopaths we should have only one answer but it is an interesting question because it reflects our vision and definitions about the world and society.

Cuprum has a lot to live up to – they function from a point of view of having done some wrong in their lives, they feel guilty.

But it is an elevated guilt that represents a vicious circle emanating from a fear of loss so they rise to the occasion and become ‘important’ enough to be recognised. Because this is a diseased state and thus not a healthy vision, the route to this conclusion is often one of apparent destruction.

The main affinities for Cuprum are cramps and spasms, convulsions and epilepsy which it has a very particular type - beginning from the toes, knees or the fingers and radiating over the whole body.

As well as beginning in the extremities and radiating the convulsions can sometimes have a violent and malicious nature to them as though they are wanting to fight - spitting, biting, attacking, but to me it is what goes before the convulsion, epilepsy, spasm, cramps - and all the other parts of the symptom picture of Cuprum that is really important and interesting.

FRIGHT, FEAR, and HEARING BAD NEWS are very important causative factors (suppressed eruptions also).

The accompanying mental and emotional symptoms must also be considered.

Cuprum has 'bellowing like a calf' - note that it is calf and not cow. Why do calves bellow if not for a lost parent (another remedy in the rubric group, Cantharis, also bellows).

To link up with the fighting theme as part of the destructive behaviour, Cuprum also has Delusion they are a General - yes a lot to do with a fighting metaphor but Generals are high ranking and don't often fight, they order people around - so this is delusion of being better, a great person and higher ranking than what one actually is.

If someone has been damaged and develops a lack of self worth and confidence, then I would say that if one feels so lowly, demoralised or lacking in confidence then we can develop delusions of grandeur in an attempt to overcome this - this is part of the diseased state.

This is the same with another peculiar delusion of Cuprum – that of selling vegetables and planting herbs - a lowly or trivial occupation to many and, again, a need to perform some higher ranking activity is desired.

There is also a lot of sadness and anxiety in Cuprum - why, what has hurt them? They also shriek a lot, which often comes with the fear and goes on during the convulsion. The shrieking and sometimes spitting is their defence posture, to keep others at bay. Remember that the cause is often fright, so what can they be frightened about. Of course this can take many forms but sometimes we never get to know - children who convulse might not be able to articulate this, and to take this further the reason why someone has epilepsy or convulsions might have something to do with a lost past, a forgotten memory. Maybe epilepsy and convulsions pertain to genetic memories of a past life, of being trapped with a genetic memory of a forebear - hence the strange stances that are taken up, but the fear, anxiety and sadness has to come from somewhere and will nearly always precede the attack. What happens just before an attack is important to delve into.

People needing Cuprum are frightened of everyone, they constantly feel unsafe. They try to hide away because of this fear. They feel persecuted and they are actually really cowards, very timid and bashful, not malicious animals - this is just their defence mechanism.

Sometimes they adopt an almost martial art like position against others and this is acted out during the convulsion before they fall down.

So there appears to be a malicious defence mechanism, and the same with the laughter - imagine confronting a grizzly bear, the best defence is either noise (convulsive laughter and shrieking) or a motionless but attacking stance, but underneath you are terrified. Great feelings of remorse and weeping often follow the attack.

Guilt is another theme running through Cuprum - anxiety of conscience. This is obviously linked with ideas about being persecuted and feelings as if they had committed a crime - they might have done or they might have been made to feel as though they had.

It all depends on how you 'see' the symptom picture and the cases one receives. Always try to read beyond the state and always be asking WHY. If you only see the malice and the destructive behaviour without seeing the person underneath this then you might not get to Cuprum as the required simillimum. Always be curious.

RUBRIC – WANTS TO FIGHT

REMEDIES

HIPPOMANES – horse meconium

Children fight each other, lovers tear each others hearts apart, footballers always seem to want to brawl, road rage is on the increase, it seems there needs to be little excuse to have a punch-up to rid ourselves from trapped aggression. Violent behaviour seems to be very much a part of the flawed human condition so maybe that makes a lot of fights understandable but unless we are going to opt for placing homeopathic remedies in the water supply we can only ever treat the individual who wants to cleanse away and heal that turbulent nature of wanting to fight.

Hippomanes is a remedy that could easily be visualised by a young child who is always picking a fight and when not doing that will sit in a corner and sulk and then soon after becomes restless again, moving from place to place looking for something to pacify the discontent.

They don't want anyone near to them, nothing in the whole world pleases them and the fighting posture is a way of repelling, of keeping everyone at bay. But even in the sulking mood they will not want to be approached or fussed over, just want to be left alone.

As is often the case where there are 2 extremes like this there is a position in the middle that represents the real core of the case and in Hippomanes it is homesickness and anxiety for the future – a need to stay put so as to clear the confusion and anxiety that prevails – a real mixture of excitability and discouragement.

On the physical plane this can also be seen as chorea and/or paralysis – the limbs can either be twitching in choreic mode or feel so heavy and sprained that they are too weak to move. The wrists especially have this symptom.

So, the child who doesn't want to go to school and who will be morose, indolent and irritable in the morning, who wants to stay at home and work this problem out, sitting deep in thought or driving you mad with their nervous aggression.

But for the adult who might need Hippomanes the picture is somewhat different and connects more strongly with the historical use of the substance that makes this remedy.

There is some confusion as to whether it is meconium deposit from amniotic fluid of the colt or from the urinary calculus formed during the pregnancy of the horse or the little black growth on the foal's forehead. It is the latter that the Greeks called Hippomanes. The literal meaning is 'horse maddener' and it is the need of the mare to eat this but if she gets the scent of it without being able to consume it then this drives her 'mad'. But this is not a madness born out of jealousy but a madness linked to sexual pheromones and hence the use of this substance in erotic magic and as an aphrodisiac.

One could argue that aggression, in its variety of forms, is an expression of sexual frustration that is bottled up and certainly there is a vivacious and lascivious excitability in this remedy as well as the taciturn avoidance of society.

It is interesting that the growth is on the foal's forehead because Hippomanes has curious symptoms regarding the head – there is either a sense of lightness (removal of the burden) or the head feels so heavy that it falls forward (too many burdens of sexual guilt) and these 2 extremes, again, represent the coalition of excitability (light headed) and discouragement (sulking with head in hands) that is present in this remedy.

RUBRIC – DELUSION BODY IS SHRUNK LIKE THE DEAD

REMEDIES

SABADILLA OFFICINALIS – cevadilla seed

Sabadilla has many delusions, nearly all confront some appalling imaging of the body. The active ingredient responsible is veratrine, a substance used to kill worms and it is possible that this is where the delusional state arises from – the action of a worm infestation penetrating the nervous system.

So the gravity is all about being ‘taken over’ by a parasite of some kind or another and this is why another delusion is prominent, that of the delusion he is being devoured or corroded.

Here’s a little about Veratrine from the King’s American Dispensatory:-

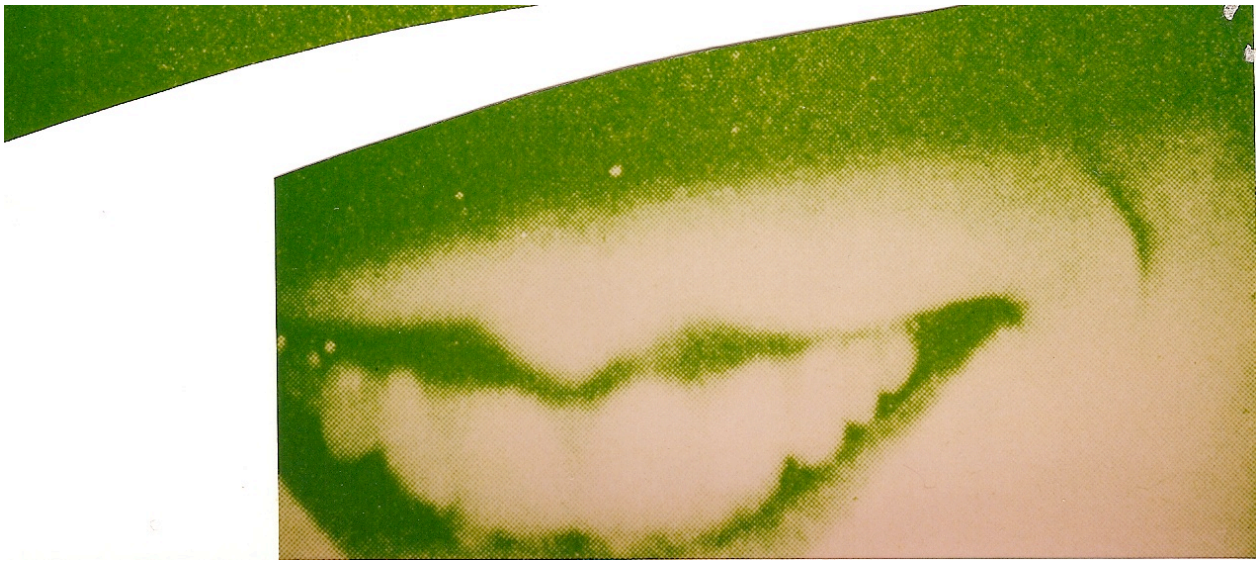
“Locally, veratrine (or its salts) is an irritant. When applied in alcoholic solution, ointment or oleate, it excites a singular sense of heat and tingling, or prickling pain, which, however, does not last long, but is followed by a coolness and more or less numbness; there is seldom redness or vesication unless the preparation is strong and applied with brisk friction. Taken into the nostrils, even in minute quantity, it occasions severe coryza and excessive sneezing. Muscular twitching has resulted from its application in ointment to the face, and sometimes it gives rise to headache, nausea, griping, slight diarrhoea, and. depression of the action of the heart. When swallowed it is a violent, irritant poison, causing great acrimony in the parts over which it passes, salivation, peculiar prickling numbness of tongue and mucous membranes, violent vomiting, profuse and sometimes bloody, and bilious diarrhoea (sometimes constipation); weak, irregular and quick pulse; cardiac depression; pallor of face and great faintness; cold sweats; muscular twitching and aching pain along the spine; contracted abdomen and pupils; and occasional extreme pruritis and tinglings which may persist for weeks. In medicinal doses it produces a feeling of warmth in the stomach and bowels, which extends to the chest and extremities. In poisoning by this agent, the stomach should be thoroughly evacuated, and tannin solutions freely given and pumped out. Stimulation should be resorted to to overcome the depression; for this purpose alcoholics, aromatic spirit of ammonia, ammonium carbonate, artificial respiration, etc., may be employed.

Veratrine has been recommended internally in nervous palpitation, palsy, epileptic convulsions, pertussis, gouty, rheumatic and neuralgic affections, dropsy, etc.; but its efficacy in these affections, except in sciatica and other forms of severe neuralgia, is not well established. Besides, it is too dangerous a remedy for internal administration, and is seldom, if ever, so employed by Eclectic physicians. The dose is from 1/12 to 1/6 grain, 3 times a day, in pill form. One grain of veratrine may be mixed with 12 grains each of liquorice powder and extract of hyoscyamus, and made into 12 pills; one of these may be given every 3 or 4 hours. It is best used in the form of a salt, as the acetate, tartrate, citrate, or sulphate. Veratrine is more frequently used as a local application than as an internal remedy, and even then is considered by many a very dangerous agent. When so used it is chiefly to allay the pains of superficial functional neuralgias, for which it is less effective than aconitine, though the latter should be used only in extreme cases, and very cautiously at that.

Veratrine is formed into an ointment, liniment, or tincture in the proportion of from 5 to 40 grains of veratrine to 1 ounce of lard, or oil, etc., a small portion of which is to be rubbed on the affected part for 10 or 20 minutes each time, repeating the application twice a day. Not over 3 or 4 grains must be used in a day, and in ordinary cases only 1 or 2 grains. If the skin is tender or irritated, still less must be used; and if there be a cut or abrasion, it must not be used at all. It is also applied externally in the above-named forms of disease. The doses of veratrine recommended are: For internal use, 1/120 to 1/4 grain; endermically, 1/8 to 1/4 grain; hypodermatically, 1/6 grain. The latter occasions much pain, and may produce a local abscess."

That's about it, in a nutshell, or rather a seed shell of sabadilla and the text perfectly illustrates the homeopathic symptom picture as we know it.

These are deep seated situations – allergies (mainly Hay Fever), worms, asthma, influenza, whirling vertigo, deformity, melancholy, mania, dullness and oppression, a sensation of being devoured, confusion, abstraction, fear, guilt and remorse, imaginary diseases – the one here being a tendency to shrink away and play dead. If one is diminished or small then one will go unnoticed and there can be no blame, no retribution, no take over from the parasite, no damage.



RUBRIC – VISIONS OF FIRE

REMEDIES

CROCUS SATIVA – saffron

I love this spice, I love the coloured dye it yields. Even if you get some accidentally brushed onto your clothes and it is difficult to remove, it is still a fiery reddish yellow colour that is memorable of the scorching sun that Crocus grows under.

The spice itself isn't fiery, it has an almost musty, bitter taste, but if you start to consume too much of it in all those wonderful Asian curries or north African foods then don't hold me responsible.

Saffron is expensive and treasured, mainly because each Crocus flower only produces a few stamens. Saffron contains Crocin and Safranol amongst other constituents. Safranol is a volatile oil (emphasis on the volatile) and Crocin is known to suppress tumours and thus the remedy has anti cancer properties; it has effects on the central nervous system – so an affinity to the brain/mind function; it has been used as an anti de-pressant and increases mobility and induces a happier outlook on life; it has been used as both a sedative and a tonic (you can begin to see the homeopathic picture of Crocus emerging now).

In Asia there is a pain killing drug called Crocin (possibly Paracetamol) and the overdose limit with Paracetamol is very small and the damage done to the liver is well documented and Crocin also is linked to liver damage as well as renal damage. The liver damage is especially important because Crocus is a haemorrhagic remedy, the liver literally bleeds out – hence my advice to eat Saffron with some reserve.

So, the physical damage of this remedy is quite plain to see, but what of the emotional and mental damage?

Crocus is one of the alternating remedies, i.e. certain symptoms oscillate. On the one extreme there can be a violent rage and on the other an affectionate and loving demeanour. But the important keynote is the alternation and not so much the extremes as these could be reduced to 'impulse' that can both attract and repel or both.

Another way of understanding this is that someone who might need Crocus will not like being neglected (delusion, unfit for business) and will devise methods of making themselves known and this often takes either an aggressive stance that matches the volatility of the saffron oil or one full of affectations such as kissing, dancing, laughing singing etc, that which matches the anti-depressant nature of the remedy.

The alternations also take the form of changing sides, changing between mental and physical symptoms or shifting from heat to icy cold.

Thus you could say that Crocus is caught between 2 fires all stemming from the fact that they are doubtful of their soul's welfare and believe themselves to be unfit, or unworthy of the task ahead – life!

The actual visions of fire comes from the sensations within the eyes – a sensation as of electric sparks or jumping spots before the eyes; a sensation as if smoke were in the eyes. The vision of fire is fanned by a sensation as if cold air were rushing through they eyes.

Think of fire, visions of fire, fiery reds and yellows, think of heat, think of walking on cinders and hot footing it about and then the sensation as if something alive, one that is prominent in Crocus, begins to make sense, something makes them want to jump around uncontrollably.

In the abdomen there is a sensation as if something living were jumping about (violent foetal movements, false pregnancies); there is 'jumping' pain in the breasts; a sensation as if cold air were rushing through the eyes; chorea and spasmodic contractions; prickling and crawling on the skin; jumping sensation around the heart; jumping spots before the eyes; cutting and jerking pains.

Keeping within the theme of visions of fire Crocus has a lot of fiery redness and heat (sometimes matched with icy coldness as you would expect in a remedy with so many alternations). There are the menopausal 'fires' – a heat that rises upwards to the heart; the face is hot and red and alternating with paleness; unusual warmth in the mouth; scarlet redness of the whole body and this latter symptom gives a connection to Measles and Crocus has an 'old' reputation for 'bringing out' the eruption, the fire.

RHODODENDRON – yellow snow rose

Rhododendron is a narcotic remedy, i.e. it can numb or deaden and acts on the central nervous system to induce a kind of stupor and acts as a painkiller. To match this Rhododendron has transient unconsciousness, drowsiness in the head and is a very painful remedy as are most of the remedies in the Ericaceae family – there is a real need to numb that pain whether it be physical or emotional.

Physically, the pain comes from a gouty and/or rheumatic diathesis (common to the Ericaceae family of remedies). This usually means that a build up or accumulation of uric acid deposits around the bones and joints making movement intensely painful. This remedy is also what I call one of the 'barometer' remedies and this means that whenever the weather is taking a real change through a storm then this change is felt right throughout the whole mind and body, either through physical pain, mental confusion or emotional fear and they become <<< before a storm and have a terrible fear of thunder and storms mainly because they know they are going to suffer during these times of change.

Storms can be fierce and wild and the damage created by storms can be threatening – Rhododendron feels every threat as it passes by. Imagine standing head on into a storm, you feel a violent face ache spreading through over the right side through teeth, gums, eyes and ears, the neck is stiff with tearing pains, pains fly in every direction around the body and thus everything about Rhododendron is transient, passing through just like the storm they are so fearful of. Symptoms stop and start, disappear and come back again, they also alternate and even change places.

This transience is reflected in the mental symptoms as well – there is a sudden disappearance of thoughts, they forget what they are talking about and the brain feels as if in a fog.

The Ericaceae family of remedies seem to be about elimination or shedding - storing and then excessive secretion – and this also alludes to the transience of holding on and then letting go just like the build up of a storm that finally lets rip.

This transience adds to the already fearful state that resides in Rhododendron mainly because they know that symptoms are always going to return and this intensifies until they become frightened that they are going insane. They become so sensitive they cannot be touched, symptoms take on a 'retractive' quality, retracting and pulling away and vanishing just like their thoughts retract and vanish into the fog.

But the real threat of damage in Rhododendron is paralysis, not just a soporific effect that dulls the pain but a constriction that threatens death. This is felt mainly in the throat but can be felt almost anywhere. Which brings us back to the 'visions of fire'.

Fire can be hypnotic, mesmerizing just like the sleep inducing effects of any narcotic but the visions of fire in Rhododendron come from the sensation of heat in the eyes, a sensation as if red hot needles are darting from within the eyes outward.

What a terrible pain this must be and one that is associated with ciliary neuralgia that is common in this remedy. These are headaches, centred around the eyes, that require heavy duty pain killers – that of Rhododendron and then the storm will be weathered and the damage will be halted.

Chapter 2 - ENDURANCE

THE ATTEMPTS BY SOMEONE
WHO HAS FALLEN INTO A SWAMP
TO REACH SOLID GROUND ARE NOT, OF COURSE,
EXPERIMENTS.
TO WANT SOMETHING NEW
IS OUT OF DATE, WHAT IS NEW IS TO WANT SOMETHING OLD.
Brecht

To endure, one must be patient; to be patient one must have fortitude; to have fortitude one must have strength; to have strength one must be healthy; to be healthy one must be dynamic; to be dynamic one must have guts; to have guts one must have endurance.

Endurance is all about chronicity - long term, unrelenting existence of ordeal and suffering. Whereas in acute and intense situations of danger the immediacy is more obviously threatening and can be dealt with accordingly but endurance has an enigmatic and sometimes unknowable existence because what we are having to endure has been suppressed or sublimated into acceptability.

We each have our own endurance limit built into the paradigm of adaptability and duty. Such a paradigm, and one based on limited adaptability, might look like this –

someone who is sympathetic and caring + strong sense of duty + too much responsibility + suppression of creative juices + inward grief + retrospection + 'name your disease' etc.

Or the same paradigm that has a much greater degree of adaptability could look like this –

someone who is sympathetic and caring + strong sense of duty that has a high reward + too much responsibility but with encouraged self expression + grief that has a healthy conveyance + progression + relative health.

At what point on the paradigm chain can we say that health is maintained or the demise occurred? Hard to tell, especially if we have an innate susceptibility, waiting in the wings, ready to pounce – susceptibility that either opens doors or closes them.

Bearing in mind that someone can present with their diseased state at any part of the journey or chain, one needs to be able to work backwards as well as forwards in identifying where the case really begins.

Even congenital diseased states, whether inherited or not (although hard to imagine that they couldn't be inherited but our uniqueness is always full of surprises), are an indication of a blatant vulnerability that tests our endurance from day one.

Disease is merely an inability to adapt.

Whether it be an inability of a wound to heal naturally without turning septic, or a limitation in preventing organic breakdown, or the failure to keep at bay the need for addictive substances or the powerlessness to prevent malignancy developing, if we do not adapt to prevailing conditions within our lives, we become ill and we have to endure the consequences of the illness.

In her book 'Illness As Metaphor', Susan Sontag writes about the notion of disease fitting an individual's character. "Disease can be challenged by the will. 'The will exhibits itself as organized body,' wrote Schopenhauer, but he denied that the will itself could be sick. Recovery from a disease depends on the will assuming 'dictatorial power in order to subsume the rebellious forces' of the body. One generation earlier, a great physician, Bichat, had used a similar image, calling health 'the silence of organs,' disease 'their revolt'. Disease is what speaks through the body, a language for dramatizing the mental: a form of self-expression."

So, if we are to avoid having to endure disease we have to silence the organs with harmony and accord.

But as Homeopaths we know all that already, don't we?

The rubrics and remedies for ENDURANCE will be:-

chaotic = ammonium carb; mezereum;

disgust = spongia; mag aust;

mild disposition = cocc; indigo;

resignation = china-b; pic-ac; tabacum;

taciturn = clem; lycps;

RUBRIC – CHAOTIC

REMEDIES

AMMONIUM CARBONICUM – sal volatile

Ammonia is also called volatile alkali. Ammonia is a transparent, colourless and consequently invisible gas. This gas has an exceedingly pungent smell well known by the old name of 'spirits of hartshorn.' An animal plunged into it speedily dies.

It extinguishes combustion but being itself somewhat combustible, the flame of a taper immersed in it will enlarge before going out. By exposing this gas to very low temperatures it can be liquified. It has a very acrid taste. Water condenses it rapidly. Ammonia expands during condensation with water. Water is capable of dissolving easily about one third of its weight of ammoniacal gas, hence, when placed in contact with a tube filled with this gas water rushes into it with explosive velocity. When mixed with oxygen it also explodes with electric spark. The alkaline nature of ammonia is demonstrated by its neutralising of acid and changing vegetable reds to purple or green. Sal ammoniac was originally fabricated in Egypt, the dung of camels and other animals constituted the chief fuel used from which the original soot is formed.

From this we can extract the following:-

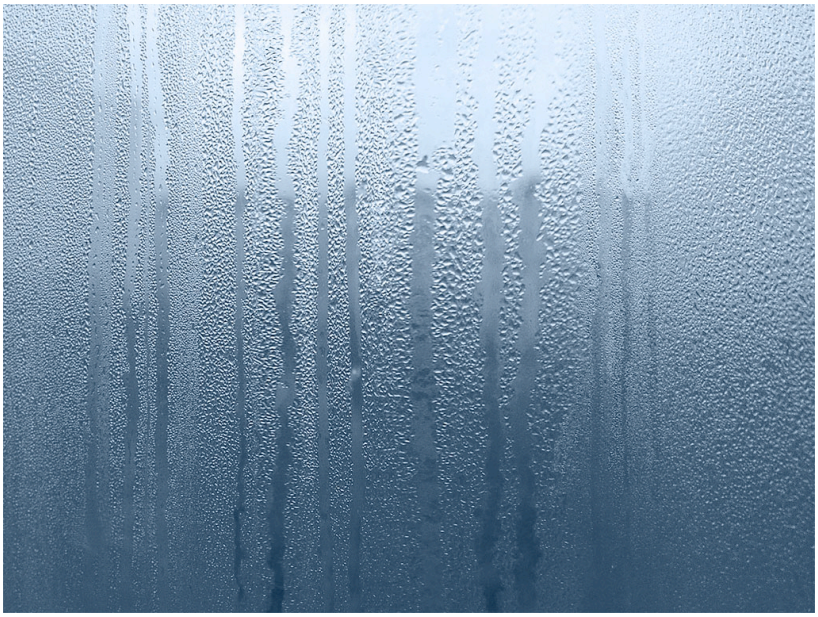
There is a volatile nature but it is transparent and virtually invisible. It is pungent and attacking, can kill. It both extinguishes combustion but also aids it. Its state can easily be altered. It is very acrid. It has an intimate relationship with water and other liquids. It is expansive and also dissolving, it is explosive and yet neutralising. It has an affinity to the digestive system!

And from this we have:-

An angry temperament that tries to be suppressed but if let loose can really attack. They are closed and held in but they try hard to dissolve or escape the disappointments in life but generally fail. Mood changes. Acrid and acid risings. Has an affinity to water or liquids in a variety of symptoms and modalities.

There are many swellings and other states of 'being large' that include obesity.

The sense of chaos comes from this remedy in the form of ‘clouds of gas’ that babble on, oscillating between suppression and liberty.



In Ammonium carbonicum the clouds here are of fear, anxiety, excitement and abuse. They awake in the morning burdened with guilt and this anxiety rises to fear later in the morning, as if some misfortune will take place, then back to more anxiety in the late afternoon. By evening they are dwelling on all the things that others have done to displease them until finally they become abusive and angry at someone. Scholten says it is the father. Sometimes the father has died and they can do nothing about an unresolved problem with the relationship and this is why they harbour the past and have delusions of dead people. A lack of love can certainly be the aetiology.

Whether it is the father or not, there is grief, guilt and blame all combusting inside until it comes out as hate.

Sometimes this hate is sublimated into various other outlets - sadness, extravagance, a refusal to speak, chaos, confusion (this remedy also makes a lot of calculating errors), insanity, laziness, heedless daring, they reveal their secrets during sleep, they take to a religion for solace. On the physical plane an outlet is provided by haemorrhage.

Quite a heavy cloud then. In fact, cloudy days make them so much worse, but neither can they tolerate the shaking up of a storm. They are under oxygenated, they need a breath of fresh air, they are trapped inside the test tube of ammonia in distilled water. They refuse to wash and become unclean - cannot bear to be near the water or mixed with it. They are lazy (you might mistake then for Sulphur), the most they can manage is stretching the limbs as a way of extending themselves out of the test tube. Constricted in this way it is understandable that heart symptoms prevail and oppressed breathing, the nose gets blocked and they snore.

Because of the lack of oxygen they are always sleepy and chilly. When cold and damp there is collapse and when hot and fiery they are expansive.

One can recognise a typical teenager - heedless and disobedient, morose and ill humoured, rebellious, disorganised, blames others, hates washing, wants to escape the family, resentful, discontented, desires junk food, envy (feel they have had a raw deal).

A curious symptom - there is a SAI the teeth are loose when walking – even the teeth have no solace in the turmoil.

MEZEREUM – spurge olive

Mezereum sits between a rock and a hard place – the hard place brings a fear of loss (delusion he is poor) and the rock brings a fear of gaining something unpleasant (delusion he has warts), so this rigid halfway house is a house of indifference where they just want to sit and look through the window for hours. But don't be fooled by appearances because there is a lot of chaos going on inside the 'house'.

It is probably needless to say that 'spurge' means to 'purge', i.e. evict from the house – not in 'big brother' style but in the Hahnemannian method of removal of the symptoms of the suppressed psora that Mezereum represents.

The plant itself exudes an acrid milky substance that is mimicked in the symptom picture regarding the skin – eruptions that form thick crusts or scabs with gluey, chalky white moisture oozing from underneath the crusts. There is intolerable itching, extreme pain and a sensation as if hundreds of insects are crawling over the skin – although Mezereum is a remedy to choose for Lice (literally insects crawling on the skin) this pain is in fact a nerve sensation and Mezereum is one of the top ranked remedies for Herpes Zoster – one of the most painful conditions to endure, and it is this pain that causes one who needs Mezereum to just sit and try to find a way of enduring such unimaginable pain – as if the head would split, as if the top of the head were gone, as if head were an ant's nest, as if everything in the head were torn asunder, as if violent and burning fire were darting through muscles.

This is the chaos of Mezereum – something wanting to be purged but totally lacking in power or ability to do so. Instead of purging they bury themselves even deeper into the mire and they literally become buried in thought. A total abstraction of mind to the point of feeling as light as air. Buried but levitating and this brings us right back to the neutral base of apparent indifference.

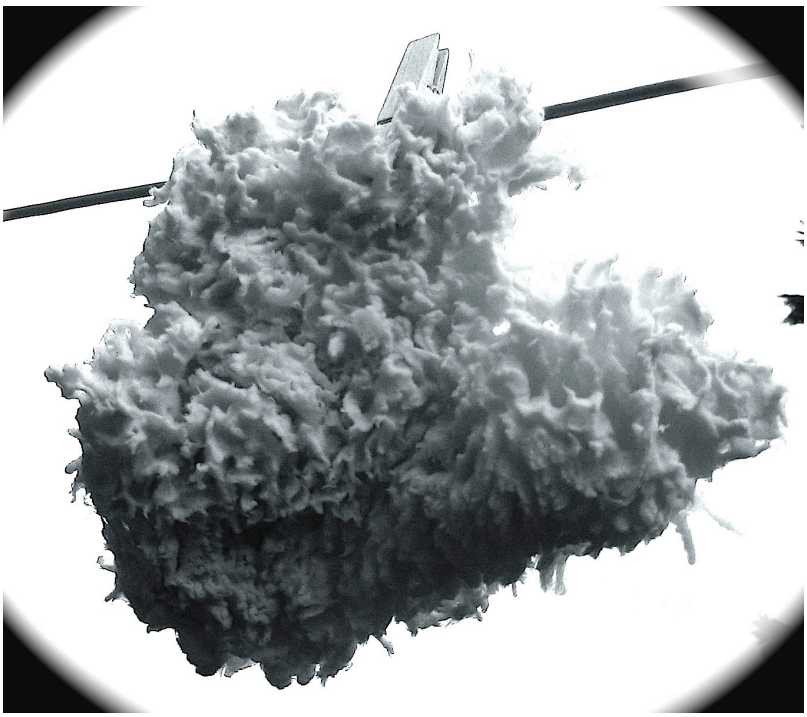
But it is easy to get lost if one buries the self too deep. The delusion can be so deep as to signify death – everything is dead and this suggests a necrotic state that is paralleled in the physical pathology. Organs become prolapsed, orifices fill with acrid pus, ulcers and abscesses form, finally bones and teeth begin to decay as a syphilitic taint marries a psoric one.

This is the ultimate in suppression, can it get any worse than this? A physical suppression of an early skin condition, one that attempts to re-emerge but is buried deeper. Or an immune system damaged by vaccination and so becomes lost in its direction of maintaining health – all contribute to an unrelenting torment with which to endure.

RUBRIC – DISGUST

REMEDIES

SPONGIA TOSTA – roasted sponge



Have you ever indulged yourself by bathing with one of those fabulous sea sponges – not sure it is politically or ecologically correct to buy into that arena, but they are lovely to use. It is hard to imagine that such a wonderful natural substance, that was once a living creature, can develop a feeling of disgust that pertains to this particular rubric. But Spongia tosta is disgusted with pretty much everything.

Maybe it is to do with being a salt water creature, forever being cleansed by the lapping tides; maybe it is to do with being wrenched from its natural sea environment and gasping for air as it lands on terra firma, utterly lost with the knowledge of near death; maybe it's to do with its after-life use as a cleansing aid; or maybe it is to with the toasting it gets to make this remedy.

Whatever the reasons, Spongia is a remedy of terrors. There are delusions of fire and feelings of desperation if they become heated (the toasting procedure!); visions of frightful images including ghosts; fear of evil and death; intense fear of suffocation; they become over cheerful and start singing as a distraction from the terror. they fear for the future, especially on waking, maybe showing surprise at still being alive; this fear develops during sleep – maybe there is a long lost memory link of sponges being used in the 13th century, dipped in a dilution of narcotic plant juices and placed over the person's face to act as a primitive anaesthesia (spongia somnifera); sleep walking is common and when thoroughly weakened and wearied by all this terror they resolve to being timid, tearful, weary of life to the point of becoming suicidal.

Sponges like to cling to something and being full of holes (pores) they are amazing water pumps and although some might say it is shaky ground talking about remedies from the point of view of their signature, it won't escape many that Spongia, the pump, is a truly wonderful heart remedy – the heart being a pump of life. Specifically, Spongia has an affinity to the heart valves and their possible dysfunction as in mitral or tri-cuspid valve regurgitation (usually right side of the heart is affected most).

As with nearly all the heart remedies there is an intense fear of suffocation that can bring on the throes of near death – the fear and anxiety itself can bring on these paroxysms – breathing becomes laboured and asthmatic; the larynx feels as if it has been grasped (often the person will do that themselves as if to grasp the throat and open it for extra air). Sometimes the larynx feels stopped because a goitre is present – Spongia, being a sea creature has plenty of iodine present and hence the affinity to thyroid problems as well. There is a sensation as if air is passing up and down the thyroid and cervical glands.

Spongia belongs in the sea and thus on land it cannot breathe, it suffocates with the dryness, every organ becomes dry, there is excessive thirst to compensate. But Spongia can never truly compensate for its loss, its total dislocation and so the feelings of disgust are really more about absolute dissatisfaction with everything.

One extra point, although possibly insignificant to the symptom picture of this remedy, is that there is a compound present in sponges called Vidabarine and the allopaths use this in antiviral drugs especially for Herpes and even more important for the so called AIDS virus.

Apparently this compound interferes with enzymes that are special to these diseased states – feel free to make any links you want to with this**.**

MAGNETIS POLUS AUSTRALIAS – south pole of the magnet

and a long way from anywhere with a deep sense of dislocation and of being forsaken. Those who travel there suffer endurance beyond belief but the pull of the magnet is very strong, too strong to be ignored, it is an endurance that has to be accomplished despite the pain.

And the pain is severe, usually in the joints of limbs or involving the extremities of limbs and mimics that of frost bite, not surprisingly. But even a slight chill will bring about pains.

This magnet is unstable and this is one reason why the slightest 'tip of the scales' brings about such a powerful need for survival, seeking that balance that lies somewhere between the push and pull of the magnet.

They do not like to be in company because it draws on their reserves too much and they develop a distinct dislike to social events that involve some kind of fun, they are real party poopers, they are disgusted at the thought of having a good time. The specific rubric regarding 'disgust' with Mag aust is 'disgust at the exhilaration of others' – this is why they are party poopers, they just cannot connect with others and have a good time at the same time.

Other examples of the disparity is the slightest chill will make them feel unbalanced and being out of doors brings total dread – it is as though they have a dysfunctional thermostat; there is a strong sense of levitation as if the body is so light it can be easily pulled towards the magnet without any will power to resist; there is instability of ideas that shows itself in pronounced mood swings – from passion to rage, from excitement to disgust.

There is often a problem with food that can border on an eating disorder such a bulimia – again another representation of a lack of balance, either hoarding and gorging food or refusing to eat and forcible vomiting.

The heart palpitates violently and this can also cause the sense of lightness with a great rush of blood to the head causing vertigo with staggering back and forth, pulling in both directions, not knowing which is best or where the balance is. Similarly sleep patterns are disturbed – profoundly sleepy with an inability to sleep and when sleep does come the dreams are frightful, sometimes about fire, as if to melt the ice caps conveying a sensation as if hot water were pouring down.

I don't think these feelings stem from any *obvious* emotional aetiology but merely (!) reflect a deep sensitivity to all surroundings with a perception of dislocation and abandonment (being forsaken).

It is an abandonment that comes not from a lack of nurture but from the imbalance of the natural senses deep within. Even writing this it is hard to decide which it is – the push or the pull, the chicken or the egg that is responsible – that is the force of the magnet.

The main arena of the feelings of disgust are focussed on the eating disorders but can easily be replicated to any terrain that involves this push and pull – they just do not want to go there, they cannot endure the end result of the push and pull, it is just too disgustingly unstable. They cannot endure the extremes and become disgusted when others feel a sense of exhilaration.

RUBRIC – MILD DISPOSITION

REMEDIES

COCCULUS INDICUS – Indian cockle

There is so much anger in the world you'd almost welcome a persistent state of having a mild disposition but with Cocculus this doesn't represent a healthy state because they have been 'paralysed' into having a mild disposition – it truly is an endurance towards their existence.

The history of the use of Cocculus indicus was chiefly that of a stupefying poison for fish, making them easy to catch. Its main medicinal use was for an external ointment for scabies and ringworm - they paralyse and stop the mites?

It is a strong climbing plant and the fruit is the size of a pea. The active substance is Picrotoxine (Picrotoxic acid). The shell is emetic and it is the kernel that contains the Picrotoxic acid.

The plant has also been used in the illicit adulteration of beer increasing the inebriating quality and strength of the beer and preventing a second fermentation that would cause the barrels to burst. It was also an ingredient used by thieves for the purpose of hocussing their victims! Deception and immobility prevail.

The symptoms of poisoning are trembling gait, protruding eyes, agitation of the muscles followed by convulsions and contortions of the whole body, falling backwards and forwards, entire loss of consciousness, foaming at the mouth, nausea and vomiting, tongue and gums livid, respiration laboured or quickened. Symptoms remit and then return with even greater violence.

With Cocculus the emotions become paralysed. With someone who needs this remedy the connection between themselves and the cause of their illness has been broken. The stem has been severed and they are separated from the roots. They have lost sight of their own sense of being. But in contrast to this they develop extreme sympathy to the sufferings of others.

In a way they are denying themselves, they have stupefied their own feelings but can still sense the intense feelings of others. They over absorb but with a sense of emptiness.

The sensitivity to others is so intense that they will go to great lengths in helping or relieving the suffering. They will go without sleep and food and although this will have its consequences, they still persevere.

Just as it is a strong climbing plant the person will climb and climb great heights (figuratively speaking) to help others whilst running away from their own roots. Hence the rubric 'recognises everything but cannot move' and this is the perfect complement to the rubric here ‘mild disposition’ – not so much ‘mild’ but more ‘unable’. Of course no-one can keep this state going for long. The consequence is extreme tiredness, dullness, staggering, very imbalanced gait. Staggering around trying to make the connections.

Interestingly the symptoms can affect just one half of the body, leaving the other half untouched. So they have only half the sense of themselves. And Clarke describes a characteristic symptom as an 'opening and shutting' sensation (akin to the remission and relapse common to the benumbing symptoms often found in the condition MS – a diseased state that might respond well to Cocculus if the symptoms fit).

Why and how do they get like this? Trauma or long standing chronic situations are usually the cause. A sudden illness in the family, someone who needs constant care - a catastrophic incident in the community - a long standing sad situation where they cannot express their own feelings.

They can be very romantic (absorbed in reveries) but are very easily offended, (sadness, as if from an insult) so a loving relationship is very easily broken. They will dwell on this chronically and suppress their feelings until a diseased state begins to appear. So sensitive, there will be profound sadness (horrible stories and sad things affect her profoundly).

This is where the hocussing aspect comes in. They are so vulnerable, so giving, so easily led, so easily stupefied and this is why they appear to be so mild.

In chronic states I would see this as a more gradual process but of course the client can present at any stage but if it is the extreme, final stages you might well have someone who just sits there staring, doing nothing, hardly moving – outwardly placid, inwardly paralysed.

INDIGO TINCTORIA – indigo

The mildness of Indigo is linked in with a sadness and mental depression accompanied by weeping, tiredness, a strong sense of dullness or sluggishness and an aversion to any activity. Outwardly this will appear to be a reserved person, holding back. But there is a core of discontent, fueled by a need to be industrious, to be on the move instead of the lower degree of feeling indolent. This industry is not a healthy state though and is diverted into irritability, restlessness, anxiety and even delirium – all because of this core of discontent that is a stirring undercurrent provoking an attempt to escape.

This stirring is almost representative of the process used for the extraction of the indigo dye. The plant's fermentation waters are literally beaten and whipped into agitation until the plant waters transform from a golden yellow to a lovely blue – denim blue jeans – from mildness to madness.

Indigo is part of the legume family of plants and it is easy to see the pea trapped inside the pod, stirring with restlessness in readiness to pop and escape.

Indigo has ancient and modern uses, both cultural and medicinal and one of the medicinal use includes that of treating rabies (in high enough doses Indigo becomes a purgative, again, an escape route) and rabies is at the far end of the mildness to madness chain.

Indigo also has a peculiar delusion, that of 'imagines he has a goitre' – this again is the pea in the pod, the lump in the neck that so displeases. Goitres also suggest a thyroid affinity and this will also make sense of these mood swings from mildness to madness.

Everything about Indigo suggests being on the move all the time. The moods are forever going up and down the 'mildness to madness' chain; there is a lot of twitching in various parts of the body; there is a constant desire to urinate; the nerves are always being pushed to the edge and can become convulsive; the abdomen rumbles away until a great deal is belched out.

The muscles feel drawn in; lots of sneezing as if the expel something (Indigo is also a worm remedy); the teeth feel as if they are being pulled out. The only thing that is still is the brain – it feels as if it is frozen. This is the phase that comes even before the mildness.

It is unmovable, impassive and unyielding, stuck and waiting for the escape of the thaw – this is what Indigo has to endure.

RUBRIC – RESIGNATION

REMEDIES

CHINA BOLIVIANA – cinchona boliviana

As a whole the China group of remedies has EXTREMES and what appears to be contradictory elements, creating a push and pull type situation. SENSITIVITY is at the core of this and will be encountered in all the Chinas - sensitivity being a sensation of being caught between these extremes.

This sensitivity can be on a par with that of Phosphorus that can take one to a psychic or spiritual level (perhaps the truer meaning of 'AIR CASTLES' which is a high ranking symptom of all the China group).

Another strong symptom within the China family is PERIODICITY, and again, I think this is made more likely where there are extremes present within a remedy symptom picture. It is like a tight line being drawn and this periodically breaks - it has to because the stress is otherwise too overwhelming to endure.

China boliviana is very similar to China Officinalis - the two extremes being timidity and rage that alternate with each other rather than an either/or situation.

The first extreme is a very active mind continually making many plans and constantly thinking only of the future, the other extreme in the distance, at the end of the journey. So there is a lot of control in putting all the desires and plans into place.

Expectation then becomes another form of stimulation, like an over excited child. But they appear to suffer not so much from the potential disappointment that must ultimately occur with so much planning - quite the reverse (you'll like this) - they suffer from excessive Joy!!!! It is the enjoyment of the stimulation that beleaguers them. It is too much to endure and they suffer from the over stimulation.

China boliviana has a foundation timid state that requires stimulation to wake it up and once this is achieved we have a very busy person as described above, full of desires and plans, thinking only of the future. But why the gap? Why make plans for the future and not for now? Possibly because one could not revel in the anticipation so much.

But beware this state of busy enjoyment, because gloom, disappointment and then total resignation become part of the roller coaster journey.

Resignation is acquiescence. It would appear to be a submission of some kind but it is a way of controlling chaos or forming protection from being over burdened with responsibility, or leaving behind one state for another. But this isn’t a move towards a healthy dimension it is just a trick, a ploy to render a bad situation endurable.

It is done reluctantly but without protest and in the long term compounds that bad situation into something worse.

Gloom accompanies this resignation. Gloom alternates with serenity, serenity alternates with rage, rage alternates with resignation, one compensating for the other. It is a dark place indeed to endure and one reason why the alternation of moods continue, a way of trying to break through.

Within the symptom picture of China boliviana the serenity is noted as dreaming of the sea and swimming, or going on a journey (some journey!) and the break through episodes of rage is noted as having dreams of vomiting worms.

Not a pretty sight but if rage is seen as a counterpoint to the resignation it can also be viewed as an expressive force that has some value – a letting go rather than a giving up.

This battle for pole position between resignation and rage can be seen in various symptoms:-

Vertigo as after a drunken fit

Violent stabbing pains in left eye

Cough with dagger like pains in right lung

Sensation as if a dagger buried in the lungs, pain extends to liver

Detonation as of a canon in right ear

Violent cold in the head

Biting sensation in anus as from worms

Any sudden movement of neck causes a snap or crack

Blasphemes.

Imagine the result of a fusion between rage and resignation, somewhat akin to a volcano erupting and the molten lava cooling off and hardening and you have a representation of other physical symptoms of this remedy:-

Much gas rises from the stomach

Ulceration of the mouth and other mucous membranes

Aphthae on lips

Sensitive to touch

Burning and excoriating pains

Icy cold limbs

Constriction and burning in the throat

Desire to sleep is one of the best forms of resignation because it is hoped that a cessation of turmoil will be achieved and all of the China group of remedies like to sleep. But the stimulation is always in the background bringing forth dreams that are a carbon copy of the waking phase and so we are back to the foundation timid and resigned state of China boliviana that requires stimulation to wake it up. The ever enduring circle.

PICRIC ACID – carbazotic acid

Picric acid becomes weak, heavy and tired. Weakness is seen in all the acids, each acid having its own sphere of action. With Picric acid it is the brain, spinal cord, lumbar, occiput, kidneys, liver and sexual organs that are effected. Not much else left but this means they are worn out mentally and physically and are resigned to their state.

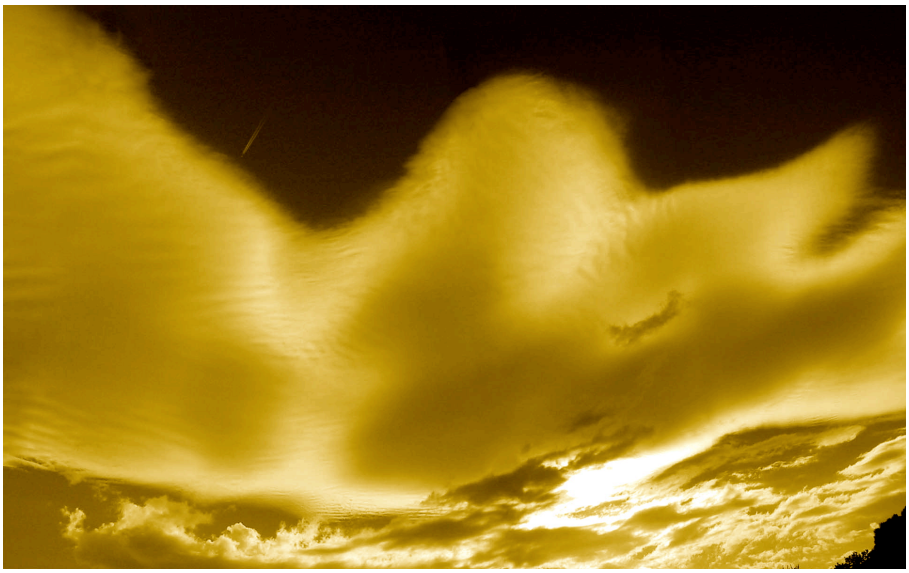
Resignation has a feeling of a 'heavy load' about it – it is when the mind and/or body seems to gives up not being able to make headway or go forwards (or backwards, sideways even) – a reluctant acquiescence without protest.

However Picric acid doesn't give up totally, it still wants to reach for the skies and here's how……

Picric acid is very similar to Phos-Ac but instead of starting on the emotional plane and going to the physical, Picric acid begins in the mental sphere, then goes to the emotions and lastly to the physical plane. Exertion of the mind is intolerable to them. It is still a struggle with adverse conditions leading to collapse but the aetiology is different with the 2 acids.

Intellectual achievement (or the lack of it) will be the beginning, perhaps a disappointment in this area - a failure to succeed? Sometimes this is because intellectually they have their "heads in the clouds." A common saying but we can match this with delusions such as "as if arms reach the clouds" or "as if tongue seems to reach the clouds" or "as if forehead extends to the clouds." These are delusions that are peculiar to Picric acid.

They develop such an agonising fear of failure within the intellectual sphere and this is entirely based on a compelling state of resignation and not being able to reach the skies, succeed.



They know they are sinking and cannot rise above this powerful feeling of resignation but the desire to reach for the skies is still there. They are extended beyond their limit = collapse and then the complete reverse of intellectualism resides = can't concentrate, unable to think, complete aversion to mental work.

Then, when it goes to the emotions, they cannot keep relationships going, they become sexually weak (although still wanting to reach for the skies because Picric acid is in the 'lascivious' rubric), and then finally the physical pathology is located in the brain, back, liver, blood, kidneys, there is anaemia, burning pains, even paralysis creating this state of neurasthenia.

Picric acid (carbazotic acid) is derived from a mixture of carbon and nitrogen and from treating phenol with strong nitric acid that then forms into a brilliant yellow crystalline substance that is extremely bitter. It is very unstable when heated and thus is used in explosives. Can we see any of this in the symptom picture of Picric acid?

Certainly the skin can become yellow as if jaundiced and this yellowness can be seen in the stools and in matter vomited from the stomach so bile pigment is being dispersed to some degree. The sclerotics can become a vivid yellow and the eyes produce a thick yellow discharge. The headaches are of a bursting, explosive nature and much <<< when attempting to study or use the mind and >>> for bandaging tightly (as if hanging on to what brain power they have got). Although a chilly remedy they feel >>> in the cold air and being heated aggravates.

Other symptoms of this instability can be seen in a theme of 'falling apart' which is mirrored in the symptoms of needing to 'hang on' or 'bandage in' and 'reaching for the skies' – a kind of wanting but repelling at the same time because the effort is too much to endure. There is a suddenness of the need to vomit without warning; a feeling as if the throat would split (this indicates cracks and the beginning of coming apart); there is a sensation as if the legs are enclosed in elastic stockings; also as if the chest is encircled in a tight band.

Socially they want to be a part but cannot join in – 'although enjoying the society of men, the idea of marriage was unendurable', and a sensation as if the ground is coming up to meet her – this is also all about falling and brings to mind the final days of Queen Elizabeth I.

After some weeks of displaying absolutely no will power and no interest in her surroundings, she announced, “I have the mind to die.” She laid on the ground for a few days and did so.

TABACUM – tobacco

For those of you who like occurrences of serendipity, here’s a thing.

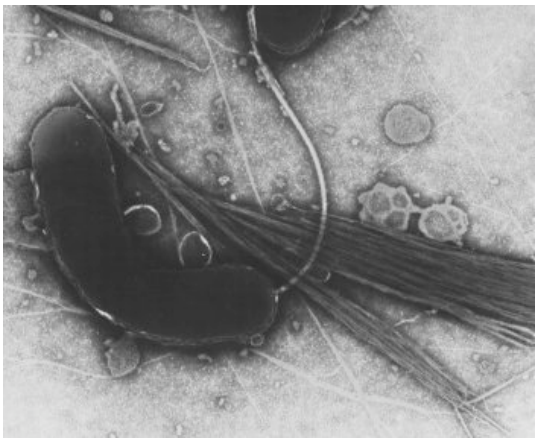
Having just mentioned Queen Elizabeth 1 and her possible connection with the remedy Picric Acid, we now move on to Tabacum. Tobacco was introduced in England, by Sir Walter Raleigh, at the time of Queen Elizabeth I reign and he also brought Potatoes to Ireland, and Tabacum is part of the same family as potatoes – that of the Solanaceae family. Not sure if it is known if Lizzy smoked or not and maybe Tabacum will transpire to have been a possible remedy for Walter (see below) but I digress from the theme of resignation and must return from the 16th century to the 21st century.

Tabacum has complete prostration of the entire muscular system but also constriction of certain muscles of hollow organs such as the throat, bladder rectum and chest. So there will be cramps and then paralysis, constriction and then letting go, a situation similar to what we see in the previous remedy, Picric acid (hanging on and falling apart) and, of course, they both have overwhelming feelings of resignation.

One of the big keynotes of Tabacum is seasickness (Raleigh would have spent a lot of time on ships) and a perfect picture is painted of someone hanging on because they find the motion unbearable and yet falling apart by being unable to prevent the overpowering feelings of vertigo, nausea and vomiting and finally collapse.

Another way of viewing the theme of 'hanging on and falling apart' is through a playoff between 'courage and cowardice.'

Fear pervades Tabacum because of the move towards the feeling of deathly sickness – this is the Cholera state (another 16th century visitation).



Cholera is an acute illness caused by infection of the intestine with the bacterium *Vibrio cholerae*. The infection is often mild but sometimes it can be severe characterized by profuse watery diarrhea, vomiting, and leg cramps. In these persons, rapid loss of body fluids leads to dehydration and shock. Without treatment, death can occur within hours. Tabacum has marked antiseptic qualities that are antidotal to the cholera bacterium.

Other prominent keynotes include:- vertigo with cold sweat; morning sickness in pregnancy; epilepsy with the head drawn back and a sensation as if the throat were influenced by a hand; excessive feeling of wretchedness during menopause; tetanus; paralysis following a stroke; acute dilation of the heart caused by shock or violent physical exertion.

You can see that many of these symptoms have a sense of violence to them and the fear that attends these symptoms makes them feel very despondent, indifferent and extremely wretched. They feel death is near, 'as if someone were coming to arrest him or murder him.' Interesting that Walter Raleigh was arrested and imprisoned several times until finally he was executed for treason. On his deathbed he wrote,

"Cowards may fear to die; but courage stout,

Rather than live in snuff, will be put out."

He knew for sure that he was going to die and it was to be his final downfall, hanging on yet letting go, totally resigned. Feelings of fear are common to the Solanaceae family of remedies and it is mainly a fear of sudden death.

But to know and endure cowardice you have to know and endure courage and courage is required to fend off that which creates the fear. Tabacum has a sensation as if struck on the head with a hammer and falling unconscious with an important accompanying modality of being >>> pouring cold water over the head. Walter Raleigh of course had an axe fall on his head but no doubt cold water washed away the blood. More to the point….

According to tradition, he showed no fear of the axe and declined the blindfold saying "*Think you I fear the shadow of the axe when I fear not the axe itself.*" Lady Raleigh had his head embalmed and kept it with her until her death. Their son, Carew, inherited it and the head was buried with him.

Sir Walter's ghost is said to appear at Sherborne Castle on St. Michael's Eve (20 September). He strolls through the grounds of the castle, granted to him by Elizabeth in 1592, and sits under the tree that bears his name. It was here where he supposedly, while smoking a pipe of the first tobacco brought from America, that he was "extinguished" by a terrified servant who doused him with a pitcher of beer.

Is it ever possible that future descendants of this family were actually involved in the proving of Tabacum, giving weight to the possibility of genetic memory? What a thought!

RUBRIC - TACITURN

REMEDIES

CLEMATIS ERECTA – virgin's bower

Well known for its applications in cancer (breast, lip and uterus), syphilis, gonorrhea, rheumatic and skin conditions where the glands are hard and painfully swollen, the skin breaks out in excoriating pustules (common with the ranunculaceae family of remedies) and exiting organs, such as the urethra, begin to close up and shut down – all being suggestive of the refusing, the taciturn nature of this remedy.

They close down and sulk because they have been insulted or hurt in some way and their only chosen response is to withdraw but this brings them even greater anguish. They don't want company and yet they are desperate not to be alone. Easily frightened, made anxious and then confused they cannot function their normally industrious lifestyle.

Part of the shutting down, the taciturnity, will be to refuse to leave the home – they think something bad will happen to them (could be a history of recent grief that causes this, or an episode in the past that has not been dealt with).

Mostly the taciturnity takes on a mild stance, passive and quiet, mainly recognised as a deep sadness and yet accompanied by a sensitivity that can turn the passive into a more active state and like the corrosive nature of this family of plants they can become restless, irritable, angry and even malicious.

This arises mainly from the excoriating and neuralgic pains they experience but it can also be due to something more unexplainable such as during the new moon phases – so there will often be a periodicity to complaints on a monthly basis.

Overall though you will sense the 'deepness' of one who will need this remedy and possibly they are seriously ill, even terminally ill and the taciturnity is a pointer to that deepness. It is what they have to endure that makes them so reserved.

Clematis erecta is one of the most homesick remedies – they want to continue clinging to what they belong to, they want to cling to their life. They need to be wanted and have a terrible fear of being alone. The outside world frightens them easily and they even become morbidly sensitive. Their fear of being alone is so intense and yet they hate people and do not want them around, all they want is to be home. The home is everything to them and in the later stages of cancer, home is where they will want to be.

LYCOPUS VIRGINICUS – bugle weed

Lycopus is a mild narcotic so you can imagine its valuable use for heart conditions but the centre of it real importance is the thyroid – a hyperthyroid state that will often have an anxious and tumultuous heart condition with it, if the disease has gone on long enough.

Like Clematis much to do with Lycopus is passive – haemorrhages are slow, there is dullness of intellect, lack of expression generally (hence the taciturn quality), intermittent menses – it is as if they don't want to let go of anything, want to hold on and suppress inwards. Eventually though the heart does become excited and tumultuous and as with most hyperthyroid states there is a very active and alert episode, but one that is restless and wandering. This active stage usually gets going as the day progresses and by evening they can be quite excitable. It is a rising crescendo from passive to excitation – common with narcotic influences.

One curious symptom is that of being compelled to touch anything and everything. Again, it is as if there is a need to take, to absorb and keep within, a kind of hoarding.

This encourages another curious symptom, that of the delusion they are dirty, because they have hoarded and not let go, not washed away all they have taken.

So, being taciturn is just another way of holding on and not letting go and you could say that being a narcotic then there is an addictive essence to this remedy – addiction being all about taking and keeping, again and again and again.

The addictive need to soothe, that ends in being taciturn, comes from what they are enduring – what the material medicas describe as a ‘morbid vigilance’ – an obsession to look out for danger and as it has a history of being used to soothe the bites of deadly spiders and snakes this replicates nicely with the passive and excitable lineage of disease within.

Chapter 3 - TERROR

WE MUST NO LONGER BE INFLUENCED BY THE PHANTOMS

NOW THAT THE IMAGES STAY NO LONGER THAN THE TIME

IT TAKES TO FLICK A SWITCH.

BUT DOES THE PHANTOM SPEAK SOME TRUTH?

HOW OFTEN DO WE CONVERSE?

THE EXPRESSION IS NATURALLY LIMITED

ANYTHING MORE AND YOU PAY THE PRICE

OF A LOST LINK AND THE PHANTOM RETURNS.

What is the worst nightmare, what dramatic or apocalyptic event would disturb the harmony in someone's life so as to render that life to a knife's edge of continuing terror, a terror that ebbs and flows not just within the mind but within the very organs of the body which define the notions of terror into physiological means.

Terror is uncontrollable – perhaps this is what makes it so unbearable – but terror can be big or small. It can be global, it can be urban, it can be environmental, there have been historical reigns of terror, there is terror in outer space, war brings terror, imagine an animal about to be slaughtered, you can buy computer software that offers an indulgence into fake terror, the experience of chronic and life threatening pain terrorises millions of people.

But withdrawal from opiates can also bring individual terror, so can the sight and sound of fireworks to an animal or child, the thought of being trapped in a narrow place or plunging from the top of a tall building can all bring on paroxysms of terror and so can the sight of a spider – every single individual will have their own private experience of terror.

On a physical level, terror will make the blood pump and will excite the adrenal glands into action. Adrenaline makes fight or flight possible, but only in an acute form. When terror becomes a chronic state the mind and body surrender in a completely different manner.

Adrenal glands are small and located on top of both kidneys. An adrenal gland is made of two parts: the outer is called the adrenal cortex and the inner area is called the adrenal medulla. The adrenal glands work together with the hypothalamus and pituitary gland by secreting hormones that have an effect on the body's metabolism, bodily characteristics, immune system and blood pressure.

The adrenal medulla, the inner part of the adrenal gland, helps a person cope with physical and emotional stress. The adrenal medulla secretes adrenaline that has an effect on the heart and blood flow to muscles and brain, amongst other actions. It is this adrenaline which accounts for the 'fight or flight' choices we make when we encounter something terrible.

But a state of chronic terror, such as that which might be experienced by an abused child, can develop into any pathology, depending on individual susceptibility. It will take many twists and turns as it develops a symptom picture - one which, as Homeopaths, we can prescribe on and cure.

We cannot experience someone else's terror, we can only observe the effects of it but certainly "TERROR" is a buzz word of the 21st century in all its shapes and forms.

The rubrics and remedies for TERROR will be:-

ailments from being abused = lyssin; seneg; formica;

child awakens terrified, knows no-one, screams and clings

to those near = borax; cina;

terrifying apparitions in twilight = berberis;

everything seems wrong = coloc; naja;

delusion an abyss behind him = kali carb;

delusion he is dirty = syphilinum;

delusion room is like the foam of a troubled sea = secale;

sees thieves = sol t e; petroleum;

RUBRIC – AILMENTS FROM BEING ABUSED

REMEDIES

LYSSIN – rabies nosode

An extraordinary amount has been written about abuse, maybe less so about the terrors of hydrophobia and its links to rabies – all I can do is add to that accretion based on the symptom picture of Lyssin.

I can hear church bells ringing, clanging in my brain

A silence, slight, before the convulsion again.

Ideas insane

As the evening falls on me, outcast and wretched,

Not just the evening falling but my fear of an unprovoked assault, fetched

A knowledge that something terrible will happen

Excited and impulsive, I can hear voices,

Water running, sharp knives and choices

That exhilarate me

But I cannot look in that mirror, it is insulting.

Visions of fire, water is splashing

I must cut the crap, I must cut the surface

Become misshapen, when the terrible thing will happen

I am viciously clamped, ready for attack

My fears are fine tuned as I turn my back

Away from the mirror and begin to run,

Growling and forsaken, please hide the sun.

My bones are aching, my wounds are blue from slashing and biting

I am contaminated, impatient, restless and agitating

Because I have the terror that something will happen

Jaws stiffen, teeth grind, the chill is intense

Words fall out, loquacious, but have no sense.

Voice oppressed as the mouth fills with a gasp

Spitting, spitting, spitting like an asp

Hypersensitive to all that conforms me.

Protection comes first because physically,

I cannot endure anymore the terror that will happen

I am violent and suffocating as the skin is broken

A breath of air is just a mere token

That fuels the viral infected brain

Endangering the abstraction of something evil and insane.

But I have clairvoyance as well as my wounds,

Insomnia, nausea, delusions of sounds

It counsels my terror to that which will happen.

SENEGA – snakewort

As the name suggests this remedy has been used to ward off and antidote the trauma of snake bites and as such a stimulant it is easy to appreciate that Senega is effortlessly mortified and emits a profusion of symptoms thereof.

Physically this mortification takes the form of falling unconscious with a feeling of pressure in the eyes and blindness and other visual disturbances – the eyes feel like large balls of ice, a very strange sensation – also the lungs feel as if pushed back against the spine and at the same time a feeling as if the chest would burst – a physical form of recede and then attack.

Emotionally this mortification is seen as a very quick response to anything abusive and they are abusive in return (venomous like the snake attacking to protect itself). One moment they will be happy, affectionate and then they will remember an event, perhaps from long ago, and immediately they change, just like the physical unconsciousness their emotions become chaotically reactive.

If there are lingering memories of abuse these will present as a shock that can be pushed back but one that will keep bursting forth with chaos.

So, there will be alternating moods due to this memory, this re-call of terror and abuse and quite a chaotic state will develop.

It is the glycosides found in Senega that allow the physical and emotional 'poisons' to be exited from the body – the poisons are bound to the sugar molecules in order to do this – hence something has to enter and then be exited, this is the recede and attack action. It is emetic.

The recede and attack action resembles a sneeze – an intake of breath and then the aaachoooo (in various sounds and modifications). Likewise the sensation as if the lungs were pushed back against the spine is actually defining one of the main uses of Senega and that is as a remedy for many lung conditions such as Bronchitis, Asthma, Pleurisy and Pneumonia. It is also a very valuable remedy for Hay Fever and other allergic states, when the symptoms fit. Also the sneezing is a reality in the symptom picture and often accompanies the lung disorder.

The physicals are well documented in the Materia Medicas but we have to come back to the reason why Senega is found in this rubric – ailments from being abused. Senega is an extremely sensitive remedy and it feels tenderness and pain very easily, it is mortified and prostrated out of proportion but it is a fighter for survival by mimicking the abusive behaviour as if to ward off an assailant – this might work, but usually, instead, they become ill as they pay the price of being abused.

FORMICA RUFA – red ants

Actually this remedy is made from crushed live ants and that's terror and abuse enough!

It is a very deep acting remedy that has deep and serious pathology – chronic kidney disease; cancer, tumours and polyps; arthritis, gout and many other painfully rheumatic type states; brain disorders; tuberculosis; lupus; spleen affections; paralysis and chorea. Quite a list gifted from the revenge of the crushed ant.

It is a wounded remedy, wounded by the cruelties of life – apprehensive and fearful, always expecting bad news, and getting it, cannot cope with this and it becomes the aetiology of the deep disease process. These wounds do not heal, maybe as a means to stay alive, representing a continuous need for healing and this is paralleled with another emotional symptom – dwelling on past disagreeable occurrences – if we live in the past it prevents the terrible future from occurring. This is what happens in cases of abuse, the past can never be forgotten or shaken off even though the memory might be weak enough (as it is in Formica) for these memories to fade.

They become so wounded by pain, emotional or physical, that they are steeped in sullen pessimism but then totally elated when the pain has passed. That is how serious their pain is. And when you've been crushed, what would you expect.

To prolong the agony the pains appear suddenly and move around rapidly, so there is an acuteness attached to the pain sensations even though the general state is a chronic one - an apoplectic reaction often results.

During the spate of being abused Formica is displaced, totally dislocated – each joint, muscle, ligament and tendon is trampled into oblivion. Restless with the idea and intent of escape they become excited, exhilarated even, until the bubble bursts and the body and mind become paralysed by terror.

RUBRIC - CHILD AWAKENS TERRIFIED, KNOWS NO-ONE, SCREAMS AND CLINGS TO THOSE NEAR

REMEDIES

BORAX – borate of sodium

No child should ever be terrified but often they are and for so many reasons as well.

The terror in Borax begins in the afternoon around 4 pm and increases until 11 pm. What happens during this time? The fear and anxiety is excited by the slightest thing but especially on waking; on hearing sudden noise; whenever they become ill or even before they become ill as this is centred around being infected and by what that might bring. But it is movement of any kind, mainly if it is sudden, such as sneezing, and particularly a downward movement that brings terror to one who needs Borax.

Downward movement can signify falling, a bringing down, letting go, losing, being lower, being dropped and lost and nowhere to be found. Is this where the terror in Borax really is? “A child screams when the nurse puts it into the cot” = being left and abandoned.

Borax has proved to be an important remedy for children but it also a remedy well known for aiding fertility – is there a connection between the 'downward' movement in the birthing canal, the letting go and the infertility that might arise from an indifference? The child has an innate sense of this indifference and feels it immensely whenever it is put down or let go. This is why the child screams during sleep and makes grasping gestures with the arms, forever wanting to be held upright.

Other downward aggravations come during the passing of stools and urine and there is a sensation as if warm water is flowing down the legs. Even the flow of breast milk is effected as it curdles very quickly. This is sometimes linked with Galactorrhea that is associated with Borax.

Galactorrhea is a discharge of a milk-like secretion from the breast in the absence of parturition. The secretion may be intermittent or persistent, scant or abundant, free-flowing or expressible, and unilateral or bilateral. A thyroid disorder might be an underlying cause and possibly the use of contraceptive pills that might also be the cause of the infertility. Galactorrhea also can occur in men. There is a need to flow, to move, but this always causes such fear and anxiety.

Borax has a number of strange sensations, one of them being a sensation as if cobwebs cover hands and face. Cobwebs are sticky and are places of entrapment (at least for the prey) but does this sensation of being covered by something sticky like a 'bonding agent' bring a feeling of security to a child who needs Borax? The idiom 'blowing the cobwebs away' is a reference to breaking free and making new beginnings – becoming fertile once again and giving birth to new ideas, shedding the terror.

Apart from this emotional pain there is also a lot of physical pain in this remedy. Physical pain is just another type of terror and predisposes one to being sensitive to almost any type of pain and hence the reason for being excessively nervous and so easily frightened. This would also explain some of the other alternating moods that are shown in this remedy - abusive and affectionate; censorious and cheerful; malicious and mild.

The physical states that give rise to such feeling of pain =

colic, nausea, diarrhoea

urine burns

ulcers, eczema (extreme enough to cause a loss of nails),

psoriasis,

herpes

mucous membranes ulcerate, white, painful, especially mouth but can be anywhere

hacking cough with a mouldy taste

epilepsy develops, with fear, grabs something for security

epilepsy brought on by bright visions, or has these during fit

hair becomes matted

lashes turn inward and inflame eyelids

pains are shooting, stitching, pulling, burning, pressing, violent, throbbing

Many of these physical symptoms illustrate a condition of burning into and eating away, a turning inward and away from that which ulcerates or wounds.

Another key physical symptom of Borax is Trichinosis – this is a worm infestation caused by eating raw or undercooked meat of animals infected with the larvae of a species of worm called Trichinella.

Initially the worms pass into the small intestine and in 1-2 days become mature. After mating, adult females lay eggs. Eggs develop into immature worms, travel through the arteries, and are transported to muscles. Within the muscles, the worms curl into a ball and become enclosed in a capsule.

Symptoms include nausea, diarrhea, vomiting, fatigue, fever, abdominal discomfort, myalgia, headaches, fevers, chills, cough, eye swelling, facial oedema, aching joints and muscle pains, itchy skin, petechiae and splinter haemorrhages, diarrhea, or constipation. If the infection is heavy there can be difficulty coordinating movements, and heart and breathing problems.

The most serious symptoms are Cardioneurologic syndrome - onset of these symptoms occurs in the first few days following general symptoms and prior to muscle invasion. The syndrome includes varying combinations of the following: diffuse encephalopathy; focal neurological deficits; acute myocardial injury (eg, myocarditis, sinus and atrial nodal dysfunction, congestive heart failure, infarction). In severe cases, death can occur.

No wonder the child always looks full of fear and terror and needs to be held. Even the hair becomes matted together and cannot be separated – there is a huge need to be comforted.

Borax is white and so whiteness predominates in ulcers, very pale and pasty stools, parts that should be red turn white, thrush has a white discharge.

Most old mineral specimens of borax are chalky white due to a chemical reaction from dehydration. They have actually altered (at least on their surface) to the mineral Tincalconite, with the loss of water. This kind of alteration from one mineral to another leaves the original shape of the crystal. Mineralogists refer to this as a pseudomorph, or "fake shape", because the Tincalconite has the crystal shape of the predeceasing borax.

Borax is directly deposited in arid regions from the evaporation of water in intermittent lakes called playas. The playas form only during rainy seasons due to runoff from adjacent mountains. The runoff is rich in the element boron and is highly concentrated by evaporation in the arid climate. Eventually the concentration is so great that crystals of borax and other boron minerals form.

So, although mixing a state of indifference with anger the key factor is a need to change (through dehydration and age). But this change brings with it a confusion accompanied by the excessive nervousness and the daily cycle of terror begins all over again.

CINA – wormseed

Interestingly enough there is another remedy that is in this rubric which is also troubled by worms, and that is Cina.

Waking with feelings of terror with a need to cling must be the worst possible start to a new day. The notion of 'clinging' is mirrored with the presence of worms – they take over, they invade, they don't leave of their own accord and inevitably they do a lot of damage en route.

Cina is the source of the alkaloid Santonin which is an active agent and capable of producing serious symptoms, and even death. Toxic effects may produce gastric pain, pallor and coldness of the surface, followed by heat and injection of the head, tremors, dizziness, dilated pupils, twitching of the eyes, stertor, copious sweating, haematuria, convulsive movements, tetanic cramps, stupor, and insensibility. Death from Santonin is due to respiratory paralysis, and post-mortem examination revealed in one instance a contracted and empty right ventricle, and about an ounce of liquid, black blood in the left heart, an inflamed duodenum, and inflamed patches in the stomach. Santonin often produces a singular effect upon the vision, causing surrounding objects to appear discoloured, as if they were yellow or green, and occasionally blue or red. Santonin is a chief allopathic remedy for the treatment of worms.

Much of the above is seen in the homeopathic symptom picture that is characterized by 'needs' or 'yearnings'. Just as the worm needs a host, the Cina person wants so much but tends to reject all that is offered, as if an attempt to throw off the parasitic assault.

The real terror of this assault begins in the brain where the parasite can eventually find its way. This will cause convulsions, chorea or spasms. The whole body and mind is so sensitive, the slightest thing will cause a reflex action seen as a jerking, throwing, restless state. This extreme sensitivity sets them on a pedestal with little room to manoeuvre. Ill humour and irritability predominates and nothing satisfies, and although they want to cling for support they will soon shake off and express discontent at being touched in any way whatsoever. The sensitivity continues with the skin to such an extent that if touched then this will induce spasms. The eyes cannot tolerate light and they become easily tired and strained. The larynx is also sensitive and cannot be touched without causing a suffocative spasm. Even yawning disturbs – that sudden intake of air will be enough to set off a shock of irritation, expressed as moaning, lamenting, complaining, even screaming.

There is also an internal reflex action especially in the abdomen where the parasite is most likely to be found and where many symptoms will be intensified. There is perpetual hunger, nothing satisfies and yet there is much purging of stools and vomiting of food soon after eating (another form of attempt to rid the body of parasites and deprive them of food). Pain is cutting, twisting and pinching and causes bloating and hardness of the abdomen. The need to rock hard, to and fro, is an important modality that eases the pain. The bladder is also affected and urination becomes involuntary due to reflex spasm.

There is no control and this is what happens when you are taken over, taken hostage by a parasite. Emotionally, this is matched with a feeling as if they have committed some evil deed, as if they have done something terribly wrong – this is part of their terror. They feel guilty of having committed a crime and they take their anxiety of conscience to bed and it surfaces during sleep in the form of night terrors making them grit their teeth, cry and scream and then awaken terrified, knowing no one, screaming and clinging to those near.

Cina is part of the Compositae family. There is much pertaining to 'injuries' with this family – contusions, surgery, abrasions, concussion, burns, sprains, insect bites, falls and blows, dislocations, jarrings – and the potential shock that accompanies such incidents. Emotional injuries are also included in this, such as insults, cruelty, even violence. The shock adds substance to the terror and in Cina the pain that is experienced, whether it be physical or emotional, arrives in shock like sensations (there is marked periodicity) and this repetition of pain persecutes and this is another reason why they do not want to be touched – they want so much but cannot be approached to give it – a very capricious nature.

If terror is experienced, then although basically defenceless, terror has to be practiced to conclude the cycle.

RUBRIC – TERRIFYING APPARITIONS IN TWILIGHT

REMEDIES

BERBERIS VULGARIS – barberry

Everyone, whether child or adult, plays games with their vision especially when lying in bed, watching shapes form and disappear on the ceiling as light fades or shines through chinks of curtains, windows or half open doors. This is part of the dress rehearsal for sleep when entering into the twilight zone of dreams, slumber and flight from the day's turmoil.

The twilight zone is a strange place to be. To linger is essential as it provides a playground for dumping off all the bad and enjoying all the good aspects of our lives. And yet the twilight zones is charged with uncertainty because we cannot control what occurs within it. The T Zone becomes an eerie portal into a fantasy world that embraces a mis-matching of elements within the human condition – those that are buried deep, those that are desperate to emerge to the surface to breathe for survival or those that arise from a diseased state of any other known or unknown origin. If you've never been to the T Zone it is well worth buying a ticket – it's free, of course.

The main apparitions are those of ghosts, spirits, phantoms and images that become elongated or enlarged in some way, making the vision more terrifying that it actually is. But why is this?

The berries contain citric and malic acids, and possess astringent and anti-scorbutic properties and all useful in treating inflammatory fevers – not only treating the fever but also the delusional states that arise during such a high fever. However not is not the berries that are used in the homeopathic preparation but the bark and that yields a wonderful yellow colour and indicates its use for liver conditions and also the roots, which interestingly send out suckers in all directions – radiating outwards like the well known pains of Berberis.

The main fever in Berberis resides in the throat and perhaps is unlikely to give rise to frightening apparitions but a disturbed liver accompanied by venous stasis and the tendency to accumulate and form gravel, stones or polyps will stir up enough discontent that expresses itself most markedly at night, or certainly during darkness, i.e. the twilight zone.

During darkness one is often lying down; when one is lying down the bile flows poorly and pains radiate outwards heading straight for the spleen, kidneys and the bladder, creating a bubbling sensation en route and leaving a burning sensation in its path.

Although the pains rapidly change location it is the liver that is the most disturbed and is the main point of radiation and as bile makes it way to the surface the skin becomes itchy as well as burning. This causes frequent waking and can be so bad that it prevents sleep altogether and what remains is a somnolence that is just the ticket for a visit to the Twilight zone.

After some time and repetition of poor quality sleep and anxious visitations there is a presentation of apathy, indifference, feeling tired out, confusion and poor concentration, anxiety, sadness and weakness. The face becomes pale the cheeks get sunken and the eyes become deep set with blue rings around them – the visual countenance being of someone who is weak and worn out.

And as twilight approaches at the end of each day the terror begins all over again.

"It may be said with a degree of assurance that not everything that meets the eye is as it appears". (attributed to Rod Serling).

RUBRIC – EVERYTHING SEEMS WRONG

REMEDIES

COLOCYNTHIS – bitter cucumber

The terror in this remedy is the violent and drastic pain that rages through the whole body especially the digestive system.

Pain that is cutting, lancinating, tearing, contracting, bruised, boring, as if screwed up tightly, grinding, as if pressed between two stones and as if encircled in an iron band.

They will shriek and scream with pain. They wail, lament and bemoan, complaining bitterly all the time about how unfortunate they are. There is no means of escape.

Every paroxysm of pain will bring fresh terror of the next impending bout of pain. In an attempt to escape the pain they will twist and writhe around, with a sense of restless constriction, a kind of mania. This is someone who will feel as if they are being persecuted by the pain, feel as if they will be attacked and crushed if they do not or cannot escape. This is the state they become stuck in and if some form of escape is not possible the next best thing is to be left quiet and undisturbed.

The well known reaction to pain in the Colocynthis symptom picture is to bend over double as well as applying hard pressure.

The agonising clamping and cutting pain is actually better for applying even more pressure, a case of ‘like treating like’ in an attempt to bring relief.

This parallel reaction to pain is seen throughout the whole symptom picture – scorn is met with more scorn, anger with anger, indignation with taciturnity, reproach will make them throw things away, irritability is met with even more rage, etc., re-living the pain through the pain (so to speak).

This inability to depart from physical or emotional pain renders them thoroughly dissatisfied and displeased – nothing is right, everything seems wrong.

Thus, Colocynthis knows only too well what suffering is all about and they can recognise this suffering in others and are greatly affected when they experience this. This sensitivity is a clue as to the causation of this terrible acute state of pain and it lingers well within the emotional sphere. Colocynthis has ailments from vexation, chagrin, irritability, humiliation, mortification, anger, indignation, embarrassment, grief, reproaches and scorn. They feel very unfortunate. No wonder everything seems wrong! What emotion is left that will not deem them susceptible to this agonising pain? It seems as if there is none.

Colocynthis has a strange delusion – delusion as if transferred to another room. In allopathic medicine Colocynthis was used as a drastic purgative, and purging is all about removing, getting rid of, cleansing, purifying, transferring elsewhere but not actually eliminating – this is the origin of the mirroring of pain – transferring it or shifting it with yet more pain.

There is a more sinister aspect to this delusion of being transferred to another room – it can perhaps be likened to being interrogated and removed to another room for this to take place, a room where this act of humiliation is hidden. Colocynthis will not answer when questioned under these circumstances, they become taciturn or angry when questioned. Thus they are removed again. This notion is reinforced by another characteristic sensation experienced by this remedy – a sensation as if clamped with iron bands, the face is pale and wasted and the eyes are sunken and downcast – like a prisoner's might be. This pressing pain is especially felt in the head, a headache with such violent pains that is causes screaming or weeping which is followed by a sense of suffocation.

Similarly, the terrible pain experienced can be equated with that of someone who is being brutally interrogated, one whose spirit is broken, one whose body has been punched and they are compelled to bend over double in pain.

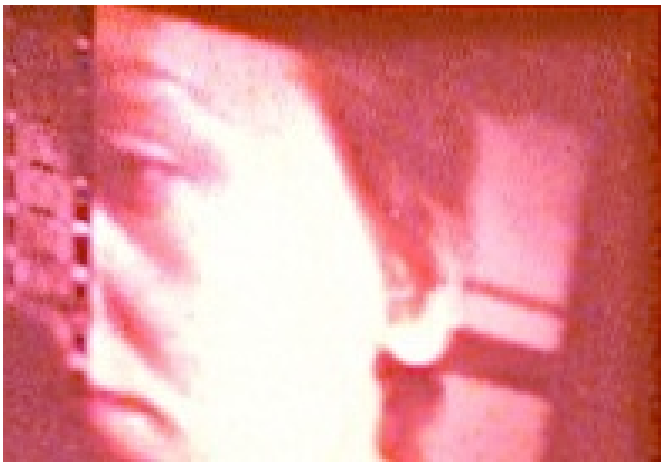
Overall then, Colocynthis will 'remove' themselves if the cause of their pain becomes too much to bear.

Colocynthis is a remedy with a symptom picture where there is virtually no part of the body, internal or external, which is free from pain.

Pains come as if proceeding from the outside, inwards and effect the muscles; joints; nerves; the whole digestive sphere; head; eyes; limbs, uterus, ovaries and skin. The nature of the pains are varied and nearly always violent as already stated.

In addition to this are further characteristic sensations – sensation as if the tongue scalded by hot liquid; sensation as if the abdomen is being cut with knives; sensation as if the uterus is being squeezed in a vice; sensation as if stones are being ground in the abdomen.

The reigning modality is that of motion >>>. This means that motion, which is likewise intense and desperate in its nature, is an escape from the terror being experienced in Colocynthis. If this cannot be attained then utter prostration will result, all strength will fail, their whole world and everything will seem wrong.



NAJA TRIPUDIANS – cobra venom

Most snakes are persecuted – either from fear of being bitten or poisoned by them or for their skins and other bodily fluids – and Naja is no exception.

Picture this:-

The Naja snake is cornered, it is not one of the really aggressive snakes, it will only attack after it has swollen its hood, stood up and hissed whilst gyrating from side to side. This is offering or hoping for a chance of negotiation, ready to do a deal, live and let live. So excitement alternates with restraint. One minute hopeful, the next knowing that it is about to lose, to be injured by its surroundings.

Nonetheless, it relinquishes its control to its captor – it is under superhuman control. Before it is killed with an axe – (suicidal disposition with an axe), the snake goes through a whole gamut of excitable, tremulous fears. There is constriction and pressure in the throat, sensation of choking, the heart is full of pain, there is a loss of power in the limbs, despair and confusion take over, then a sword, straight from the fire, is thrust down its throat until the entire body is staked – there is a sensation of a hot iron running through and a feeling of great weight on them.

This is the terror within Naja that yields the feeling that everything is wrong.

Before the feelings of persecution set in, Naja is very serious and dutiful, driven to help even those who have hurt them previously. But this is more than duty, this is a contradiction of the will coupled with a fear of failure. “I must succeed even where I am not wanted. I have been neglected all my life, I have suffered great wrongs, everything is wrong and I have to put this right, even if this brings me destitution.”

This is the gyration of the will, pulled in two directions, going back and forth to places it does not want to be, the hopeless negotiation which the snake attempts before its final demise.

The sense of being pulled in two directions is recognised as a contradiction of the will, feels as if they have two wills and in a physical sense this is represented as a sensation as if the head is being screwed together, trying to force the two wills together. Many other organs have this sensation of being drawn together.

Naja is the snake that snake charmers use - they have no ears so they really can't hear the flute. They actually sway to the movement of the flute the snake charmer holds in front of it. This gyration or swaying is all about influence, power, authority, direction, the charm that is exercised in bargaining pleas. For Naja has a lot to bargain with, it is a very poisonous snake and the bite is lethal. Its poison is neuro-toxic and when injected in sufficient doses, the victim feels a benumbing sensation that gradually travels up till the breathing muscles are paralysed. The head feels hollow and the pain is as if they have received a blow on the occiput, hit from behind. There is a sensation as if the brain were loose.

They feel intoxicated, loose power over their limbs, cannot swallow, the pulse is slow and tremulous, the heart is threatened by paralysis and death is caused by respiratory failure. But the superhuman control that is inflicted onto the snakes by those with the appropriate expertise, far outwits the venom of the Naja. It is a ‘no win’ situation.

Part of the ensuing paralysis is effected on the voice. Speech becomes unintelligible, blurred and the voice is lost along with the bargaining power. Everything that is wrong cannot now be rectified. The mind wanders. They brood over *imaginary* troubles – this imagination is the essence of feeling that everything being wrong.

There is a sensation as if wasting away, a feeling of being unwanted as is often the case with most snake remedies. The grief is fully realised.

Naja dreads to be left alone. They come alive at night and crave the stimulus of others around them, to make them feel wanted, to be part of society in some way. If they cannot have the stimulus of another they will seek excitement through alcohol but this only aggravates their sufferings even more.

This compulsion to be drawn together (which is mimicked in the contradiction of the will and sensation in some organs) makes them very sensitive to their surroundings – more grounds for feeling that everything is wrong. They need to feel safe but there is a delusion that they will be injured by their surroundings. They cannot tolerate rain but will be excited by fire. Fire brings them alive, makes them playful, brings fanciful exaltations, even madness. Fire and rain are inimical to each other – more contradiction of will and yet more terror.

KALIUM CARBONICUM – carbonate of potassium

Rigid and reserved and yet without strength – all the kaliums have weakness and with Kali carb this weakness is centred in the backbone.

Similar to Natrum muriaticum, Kali carb crumples with burdens – the back gives way unless it can be propped up with more rigidity, and without backbone, without support, one tends to fall and when you know you are going to 'fall' (either physically, mentally or emotionally) then your surroundings will appear abysmal. The gradient is deep, you feel the sensation of sinking, you feel hollow and weightless as the abyss pulls you nearer and nearer.

Fearful and anxious Kalium carbonicum needs supporting and desires to be carried – carried away from the terror of the abyss. They want, but they don't want, all at the same time. They want to be rubbed and propped up but they cannot tolerate being with people, they loathe the idea of being dependent on others and yet they just don't have the ability or the confidence to survive well without a prop.

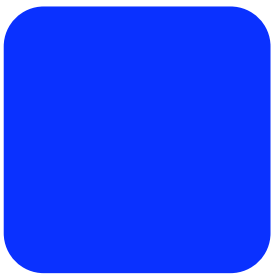
This is one reason why they eat sugar so much. Sugar becomes the friend, the ally, the prop. A great deal of their anxiety is felt in the stomach as well and it becomes distended with flatulence and burns with acidity. There is a sensation as if the stomach is full of water, (dissolving all that sugar).

Fear is the emotion that dominates the lack of confidence in Kali carb and weakness on other levels accompanies this fear.

All tissues and joints are relaxed and give way, the back feels broken and weak, as do the limbs and there is a compelling need to lie down because of the weakness. Functions of the heart are disturbed and weak and this can be seen by the huge bags underneath the eyes that is characteristic of Kali carb. It is an accumulation of water that the body cells cannot dispose of because of the weakness of ability and accomplishment.

The lungs are weak (tendency to pneumonia) and the intellect is also weak. This weakness is common to all the Kaliums.

There are alternating moods, they are not always in this state of anxiety and hypersensitivity. Resembling a rounded rectangle, they tend to be soft, obese and lax and you don't expect this level of anxiety and so sometimes you only get to see the more irritable side of their nature – this alternation gives weight to their discontent, they are never happy in any situation - neither a circle nor a rectangle.



Full of fear and imaginations fuels the lack of confidence. Fear of the future, of their illness, of death, of ghosts, of being alone because this <<< the situation, yet we know they treat company badly. Hypersensitivity aggravates this condition as well - pain, noise, draft of air and touch, even the slightest of these startles them, and if they are touched on the soles of the feet the sensation is felt throughout the whole body - they feel on the edge of that abyss all the time as if their life is hanging by a thread. One of the strangest sensations encountered in this remedy is that the heart feels as if it is hanging by a thread.

This expression sums up the needs of Kali carb – it represents a very fragile state and Kali carb is soft, needs protection else it oxidizes quickly, it has a difficult relationship with water. It is used in the china and glass industries to make these items stronger and it is essential for growth.

But it is almost impossible to go forward, to jump over the abyss, when your life is hanging by a thread.

Their most fearful time is 3.00 am. As if to stir up that which is the focal point of the dilemma they begin to dream or see phantoms, people, birds, thieves, masks, vermin, devils – all coming to challenge the innermost lacking capacity, that of being unable to be independent.

It must be terrifying to feel on the edge in this way. They experience a sudden unconsciousness – that is when the abyss has won.

RUBRIC – DELUSION HE IS DIRTY

REMEDIES

SYPHILINUM – syphilis nosode

The film 'Nosferatu' has to be one of my favourites. Made by F W Murnau in 1922 it was based on Bram Stoker's novel, "Dracula".

It couldn't be an authentic rendition because there was a dispute at the time regarding royalties and this seems to have set a precedent for every future version of the story of Count Dracula – whether it be poem, play, film, television, every author brought their own interpretation to the well known story about vampires and phantoms of the night. But, in my opinion, Nosferatu was a brilliant offering.

The word 'nosferatu' has a Greek influence meaning 'plague carrier' and the word 'dracula' means 'the devil' in the Romanian language – getting close to the Transylvanian home of the Count (politics permitting as the boundaries have moved over time).

We all think we know the story well but due to all the interpretations that abound it is worth a brief summary:- an English lawyer is invited to Count Dracula's castle to give legal advice regarding buying property in England. But whilst staying with the Count he is taken prisoner and is visited by female vampires.

It is the Count who helps him escape and they travel to England together in a Russian ship that runs aground in Whitby – all on board are dead and a wolf (Dracula's chosen animal form) is seen running from the ship. The ship holds nothing but boxes of soil. (It is worth noting here that it could be Stoker's apparent misogyny that allowed his to 'blame' females, and not Count Dracula, for being the primary vampire).

A friend of the lawyer's wife begins to emaciate and it is suspected she has been vamped (seduced and sucked dry of blood), blood transfusions are performed but she dies and becomes one of the 'undead'.

During the process of being vamped it is essential that blood is exchanged between victim and vampire so that the vampire can gain mental control over the victim.

The rest you know but there is one character in the book that also holds interest and that is one of the people under the care of the psychiatrist Dr Seward. This man eats insects, spiders and birds in order to extract their life force. This man also has a 'sense' of when Dracula is in the proximity.

Bram Stoker was Irish and as an adult lived in London enjoying high society with the likes of Oscar Wilde, Le Fanu, Sir Arthur Conan Doyle, Mary Shelley and Henry Irving (whose sweeping mannerisms he based Dracula's on).

Two of his other novels 'The Snake's Pass' (set in an Irish village where St Patrick battled with the King of the Snakes and who hid his crown, gold and jewels in the hills somewhere – this treasure was being searched for by the evil Black Murdock – the village had a nearby shifting bog, called 'the carpet of death' that threatens all).

Also, 'The Lair of the White Worm' (all about snake bites, caves, hallucinations and death and also known as 'the garden of evil'), clearly show Bram Stoker to be somewhere in the throes of Victorian madness and by the time Stoker was writing 'The Lair of the White Worm' he was showing signs of mental illness thought to be attributed to Syphilis, although there is some mention of him suffering from Bright's disease - possibly to make it appear more decent but Bright's disease is a degenerative kidney condition that could be of syphilitic origin.

So far we have plague carriers; devils; castles; ships and the sea; wolves; phantoms of the night; blood sucking; exchange of blood; emaciation; blood transfusions (a form of cleansing?); dead and undead; mental control over another; eating insects, spiders and birds to extract life force; unusual sensory perception; snakes; caves; jewels and gold; hallucinations; darkness; and evil. If you were to add on the visual aspects of Nosferatu, you would also have peculiar shuffling gait; a hunched back; long, bony and deformed extremities; baldness; long front teeth and bulging eyes; silence; darkness and a sense of impending terror especially from dusk to dawn – the perfect setting for the symptom picture of Syphilinum and the perfect setting for a journey with terror to take hold – the faint hearted should turn away now.

The symptom picture is one of destruction, either by murder, suicide, rage, deformity, substance abuse, decay, corrosion and ulceration, chronic inflammation and eruption, inward suppression and a lack of growth represented by being stunted and immature with no development, and yet, in contradiction the appearance is that of being withered and old, as if to rush towards an early demise.

The emotional and mental threshold is fragile, to say the least. The nucleus delusion is that of being dirty, tainted, contaminated and rotten to the core – this 'filth' (that has a neon sign attached to it screaming "I have committed a sexual sin") has to be punished according to the eyes of the holder, i.e. 'the self'. There is so much self criticism within the syphilitic state there is no need for any more from anyone else – it is the 'self' that destroys the same.

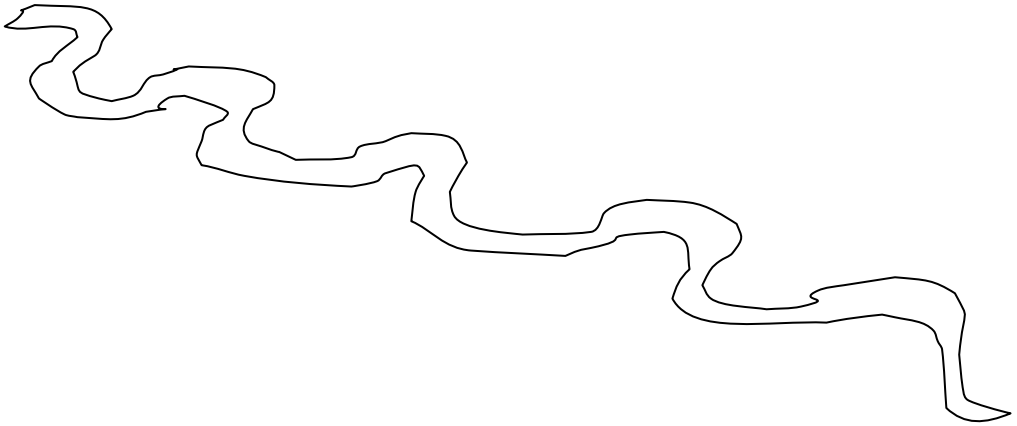
The punishment is that of destruction accompanied with a recognisable need for cleansing and rebuilding – why else destroy without wanting to reconstruct that which has been damaged and terrorized in some way?

This cleansing takes the form of continually washing the hands; a sensation as if hot water is running through the veins; an intolerance of being near the sea (this is too vast a cleansing process and the salt air aggravates the corrosion); continual perspiration and ongoing discharges (an outpouring); loss of memory (too hideous to even want to remember); restlessness (looking for a new foundation on which to build); having a sense of well being when in the mountains or at high altitudes where the air is clean and fresh; a need to be alone (not tainting others); profuse lachrymation (another form of 'washing'); habitual miscarriages (again, as if not to infect others); refusal to eat (this is destructive but fasting also

cleanses); prolapse (internal organs attempting to escape, fall out); a sensation as if far away; sensations as if there is something alive or fluttering within; a sensation as if the throat were being torn to pieces (the vampire likes the throat due to the intense blood supply at that point); a sensation as if the top of the head were coming off; chronic eruptions.

But, of course, it isn't really a cleansing but actually a description of the syphilitic state taking hold – the vampire has been and gone – dead but undead - but the miasm is alive and ready with its terror.

There is no cleansing, nothing can wash the taint away as it ulcerates, destroys and travels further inwards. Meet Treponema pallidum, the crippled bacterium responsible for Syphilis (at least it looks something like this, a curly wurly ebb and flow of annihilation).



The diseased state begins with a primary chancre, a sore that soon disappears until a secondary expression occurs, that of a rash and maybe other symptoms such as weight loss, fever, muscle aches or swollen glands. Finally, the late stage develops internal organ damage that often leads to paralysis or permanent brain damage.

The destructive internalisation, glimpsed at by the external cleansing or outpouring, can be visualised as nodular and swollen; fissured and perforated; acrid and ulcerated; shriveled and atrophied; foetid and thick; swollen and eruptive; oppressed and paralysed.

Needless to say there is hopelessness and despair, prostration, unbelievable sadness, fear and exhausting depression that is either activated into a rage with nervous pollutions or descends into a deeply suffering apathy – ebbing and flowing just like the wave shape of the bacterium.

And all of this so much worse in the dead, or the undead of night when unwanted visitors disembark. The full moon is a time of aggravation in Syphilinum and an antidote to vampires and blood sucking but this is mere consolation on this nightmare stage of Syphilinum foreboding.

Unwittingly Bram Stoker conjured up, through his own diseased state, the true horridness and terror of the symptoms of Syphilinum within Count Dracula and the contents of some of his other writings also visualise further evidence of other syphilitic remedies such as Aurum, Lac Caninum, Mercurius and Nitric acid.

RUBRIC - DELUSION ROOM IS LIKE THE FOAM OF A TROUBLED SEA

REMEDIES

SECALE CORNUTUM – ergot of rye

Everything about Secale is troubled and for the most part this 'troubled sea' is linked with birth, living and rebirth. Every issue of their existence is threatened with decomposition, either through debility, prostration, emaciation, gangrene, haemorrhage and other exhausting discharges such as diarrhoea, insanity, suppression, blindness, paralysis, and a mixture of other sensations that encompass an essential feeling of duality, i.e. life versus death, rigid or relaxed, ok and not so ok, as if one is alive and wanting expression but the other is falling or forced out, creeping about, seeping through – as if soft air were creeping through the back.

The other main sensation is that of being plugged or obstructed sometimes accompanied by a sensation of some device being alive inside – this is the identity that needs to be honoured and nurtured and allowed to come alive.

Although Secale represents the cereal Rye, this remedy is in fact the fungus that flourishes on Rye (claviceps purpurea) when damp conditions prevail - thus you have the duality, a symbiotic relationship between the two. Decomposing is the ultimate terror – slow, rotting, gangrenous, festering, oozing away – one survives, the other succumbs.

In compensation for this, i.e. to ward off the threatened decay, there is an outburst of nervous convulsions that alternate between rigidity and relaxation; clenching or spreading apart of the limbs, a similar face-off between defiance and submission.

Many of the cereals have the characteristic of being upright and rigid but with a readiness to snap and break during inclement conditions – this is also true of grasses and reeds and it is easy to see this reflected in the symptoms picture of Secale. It is basically about surviving the troubled sea of foam.

Survival is also about procreation (pollination) and it is in this area that Secale is most troubled. Pollination and procreation represents the spirit of those who are searching for their identity through contact with others but which cannot be realized in Secale. The uterus is too weak, menses are too irregular, miscarriage is threatened, during labour there is no expulsive action, the placenta becomes septic, prolapse occurs and gangrene can effect the female organs.

Struggling to find an identity within this troubled foam is no mean task. The struggle is also represented by the invasion or infestation of the fungus that finally decays Secale. If you have no identity then you are easily taken over – back to the sense of duality.

RUBRIC – SEES THIEVES

REMEDIES

SOLANUM TUB. AEGROTANS – rotten potato

There are a number of remedies that come under the Solanum group but common to the whole group are symptoms that have a violence and suddenness to them and pains/sensations are characteristically spasmodic, jerking, shooting, choking. There is a lot of rage and blackness and fear of sudden death. Opposite to this, understandably, there is stupor, fainting and unconsciousness signifying an escape from the turbulence. To complete the triad of active, passive and compensatory crisis there exists a cheerful and vivacious energy that allows them to be courageous in the face of adversity.

The chain reaction begins with an initial disturbance of being poisoned (all the potatoes have the potential to be poisonous), which is akin to being disillusioned, bitter and resentful. This 'poison' sets up the turbulence

Shrieking delirium (solanum nigrum and solanium)

Destruction (solanum tub aeg)

Loquacity (solanum tub aeg)

Irritability (solanum mammosum)

Anxiety, cannot keep quiet (solanum mammosum)

Exasperation, about the consequences (solanum mammosum)

Censorial and critical (solanum tub aeg)

Fearful – delusion thieves are in the house; fear of robbers (solanum tub aeg).

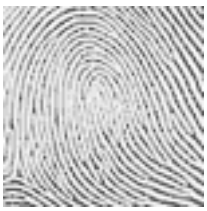
This delusion and fear is the innermost focal point of the group – something has been taken away from them and so there is a reaching out, grasping, reaching to get it back (grasps with hands, reaching gestures – solanum nigrum).

They also make chewing and swallowing gestures (solanum nigrum) – these being symbolic of taking, holding on without having to give it back. Once swallowed, gone forever.

Much of this fear is fueled by believing they will die suddenly.

They have frightful dreams about fires, death, violent weeping, revolution, people who are transformed into animals (loss of identity = even more loss), corpses and about pools of blood, blood that might have drained from them as they lie dying, losing the blood that is their life force and ultimately their continuation.

Along the same theme of fear of losing, or having been taken away, is the dreaming of thieves, seeing thieves in their dreams – what is it they come to steal?



It might be worth remembering about the impact of the potato famine, caused by the blight of the rotten potato, in Ireland that caused the death of many thousands. This memory lingers on in the proving and represents the definitive in loss.

PETROLEUM – rock oil

Petroleum evaporates and becomes lost, with no memory of what has happened to them. Makes sense really, when you think about it. When a substance evaporates it disperses and fades away and becomes other matter. This is even more crucial when you know that Petroleum has a feeling of being double, a sense of duality – put the two together (the duality and the evaporation) and you have a sensation as if wrapped in a fog.

It is as if there is a veil before the eyes, preventing a true vision, a true perception of life. They are bombarded with strange sensations, all distracting from the real self – they feel as if made of wood, or have been bruised; as if a cold breeze blowing on the head; as if something alive in the head; as if a cold stone in the heart; as there were no joints in the limbs; as if something were being torn off from the pit of the stomach – this is the beginning of the evaporation, bits and pieces at a time.

As a physical adjunct the skin begins to crack and fall apart.

Evaporation usually entails a slow departure but in the case of Petroleum there is a distinct hurry to get their situation stabilised.

They know they are coming apart and disappearing into the ether – one reason why they create a double personality (two is always better than one), and thus are sceptical of their future existence but need to be quick to get a result, one way or the other. Sometimes the duality becomes a tri-partite, as if for extra insurance.

This ‘buy now, pay later’ situation is typical of Petroleum, they just want more and more and it is a materialistic outlook on life – again, not happy with a double identity, they then become three. This is where the thieves and the ‘stolen identity’ come into play. Where there is materialism, there is usually greed and superfluous extravagance – if something gets stolen there is always more, and the reason there is more is because there is a fear of having something stolen. This might be a ‘chicken and egg’ di-lemma but it is recognised as a symptom as an error of personal identity. When you fear losing your self you are ‘naturally’ fearful of thieves and subsequently feel they are all around you, ready to pounce and steal.

Chapter 4 - WASTE

GLOSSING OVER INDUSTRIAL WASTE HEIGHTENS THE DESIRE TO VISIT THE SUPERMARKET.

BUY YOUR PORTERHOUSE STEAK
AND SEND THE CAPITALISTS TO THE ABATTOIR!

A waste of time, a waste of money, a waste of effort, a waste of food, a waste of a life, a waste of energy.

Waste = superfluous; unused; unwanted; extra; redundant; debris; litter; trash; excrement.

The word suggests a state of excess, obsolescence, used up and broken down, that which is not wanted on the voyage and thus unceremoniously dumped!

We now live in a 'throw away' society, where so much is designed to be short lived. This is an adjunct of capitalism whereby we constantly need to be exchanging so as to give an artificial value to our possessions, but the real necessity arises out of a fear of losing, a fear of not having. Being able to throw something away gives us a power over those who do not have that luxury.

The polarity of waste is to hoard, to collect, to stuff and stash, accumulate and stockpile. This gives an indication of our status, our wealth. We acquire that which is not really necessary and exercise the exigency to dump, eject and unload our lives of waste with remarkable facility. This is perhaps why the world is able to endure both famine **and** greed.

But there can be much deeper emotional reasons for the existence of waste. Deep enough, I would say!

Most of the rubrics chosen for this chapter - sensation of dying; full of desires; refuses to eat; kleptomania; throws things away; delusion melting away - all have, at the core of their delusion, their invention, a lack of nurture and a deficiency of emotional nourishment. Perhaps it is this lack which drives our need for superfluity and thus waste.

Nothing can be more profound than a *sensation of dying,* without actuality. Being *full of desires* is capricious, unstable and full of doubt. Someone who *refuses to eat*, who has become anorexic or bulimic, is someone who surely has got into that diseased state because of a parallel absence of emotional nutrition. Those who develop *Kleptomania* are attempting steal back all the nurture and nutrition they have been previously starved of. *Throwing things away* is indicative of a repellent at work – someone who is in attack mode and fending off that which is given and not wanted, or more importantly, that which is desperately wanted but cannot be taken for a variety of reasons. *Delusions melting away* has to be one of the saddest states to be in, slowly thawing and liquefying until finally disappearing without anyone noticing. What a waste!

The rubrics and remedies for WASTE will be:-

sensation of dying = ether; lat m; cench;

full of desires = dulc; spigelia;

refuses to eat = kali chl; viol-o;

kleptomania = bry; staph; sep; kali brom; calc carb; carbo veg; absinthe;

throws things away = coffea; thea;

delusion melting away = sumb;

RUBRIC – SENSATION OF DYING

REMEDIES

Ether – ethyl oxide

What must it be like to realise you are dying? I don't mean those difficult times of serious and terminal illness but at THAT point of no return, the moment that death begins – the heart has just stopped beating and already the chemical changes are taking place. Is it at this point in time when you wonder whether your life has been fulfilling or wasted. Is it possible at this tiny point in time to elongate the instance into vastness of experience? You might still be able to hear the funeral bells ringing and the unearthly music of the grieving ceremony but are you still able to relive your youth and undergo a new experience and travel through worlds you have yet to visit?

You can if you need Ether – this is exactly what happens. Sounds like a good place to be and worth having the sensation of dying but as long as you can bring yourself back because there is a darker side to Ether, one that is not so welcoming.

Ether falls into a cataleptic state full of convulsions, delirium, furious excitement and becomes full of fear of a terrible impending disease such as Bronchitis or Meningitis that threatens their existence, the body becomes very cold, vision becomes clouded, limbs become paralysed, breathing stertorous and the body becomes congested and life becomes indistinct and the sensation of dying becomes a reality

1

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GONE!

Latrodectus Mactans – black widow spider

I don't know about you but I really like spiders but then I've never lived with them in a country where they lurk in bins and jump out at you, attempting a quick kill. Latrodectans mactans is the black widow spider – so called because she is black and has a tendency to eat her male partner – the spiderlings also learn this tendency early in life and soon begin to eat each other. Not a great start in life but easy to recognise the 'sensation as if dying' when it is staring you in the face – sad that aggression has to be 'learnt' so soon in order to survive but the need to survive is the trumpet blow to equal the 'sensation as if dying'.

But is it aggression that is experienced? This spider is shy, timid and sedentary and although scorned and persecuted as a species the timidity is the end result but the need to kill evolves from the urge towards cannibalism and one has to understand the concept of cannibalism before we can say for a fact that aggression is present.

Latrodectus is one of the important heart remedies and I have always thought that people who have a serious heart condition, one that continuously threatens their life, carry with them this sensation that they could die at any moment. Someone who needs this remedy has this look of fear on their face, the expression is one of deep anxiety and not without cause.

The sensation of thoracic constriction is extreme and another common feeling with people who have heart disease is that they will suffocate. This is all made so much more acute because of the angina experienced – so painful it makes them scream or shriek with pain, a pain that will make them go mad. But in reality the cause is often pulmonary oedema causing distressing apnoea but it can also be said that it is the pain itself that causes the suffocative suffering, hence the screaming and the lack of air.

The anguish is representative of a chronic state that has serious acute occurrences – both could suit Latrodectus. As with many of the spider remedies there is an extreme sensitivity and nervous irritation. With Latrodectus the main sensitivity is with noise – this is to do with vibration, so movement is inimical and will certainly be seen as an aggravation. The spider remedies also have in common a sensation of pulsations or throbbings or buzzings, again this is vibration, and Latrodectus has pulsation in various parts of the body. The skin is also extremely sensitive. In an acute phase the skin goes deathly cold and very white, as if all blood has been drained and consumed but in a chronic state you might also see hair loss and feelings of formication and extreme reaction to pain of any type. But whether acute or chronic it is highly likely that a client needing this remedy will present with an already diagnosed blood, respiration or heart illness.

It is common in medical circles to think of heart disease as being the result of a bad lifestyle. We are constantly being 'informed' of the dangers of bad diet, bad habits, bad choices made etc but a great deal of heart disease can be idiopathic. Causation, or aetiology, is very important to homeopaths but sometimes it just cannot be known.

Someone who might need Latrodectus has thin blood and difficult coagulation, the arteries become inflamed, haemorrhages become a chronic risk - an acute episode such as measles that develops complications like infectious purpura for example could fit the description of this state – the skin takes on a bluish colouration, sometimes even black, threatens gangrene, the body goes extremely cold, the black blood is evacuated from the stomach and this really alleviates the sensation as if dying (as though the black widow has been purged) – this is suggestive of an underlying chronic condition such as thrombocytopaenia (a condition that endorses a constant fear of death due to lowered blood platelets and thus a loss of ability for the blood to clot and hence haemorrhages that cannot stop – this is also a condition covered well by the symptom picture of Latrodectus) and, apart from being genetically encoded, why would anyone develop such an idiopathic state, there has to be another reason surely.

The link is survival and we need to go back to the concept of cannibalism to delve deeper.

Some of the dreams recorded in the provings of Latrodectus offered images of lawlessness and anarchy; being part of a group and yet very much alone – remember there is no parental involvement with these spiders, so lack of nurture is evident and maybe another reason why the spiderlings adapt a cannibalistic stance – they are just mimicking what they have observed; living life in the corner, watching outward, waiting to die (rejection and waste) and cannibalism certainly has an inference of being lawless and it depends whether it is you or your enemy who is waiting.

Whether taboo or not the essence of cannibalism is all about consuming the enemy – not only to pronounce the definitive disgrace but also to absorb, through eating, their better qualities such as bravery, strength, determination – edible trophies so to speak.

One might feel an absolute reject and totally wasted but to be consumed by your enemy is the ultimate honour, it brings the reject back into the group identity and there is no waste whatsoever.

Waste not, want not!

CENCHRIS CONTORTRIX – copperhead snake

Sometimes you know what remedy someone needs the moment you see them. This doesn't happen often but when it does the day becomes 'lighter'.

Cenchris appears to be somewhere between Lachesis (although mainly right sided) and Arsenicum, maybe with a pinch of Kali carb thrown in. The first thing you will notice will be the oedema around the eyes, usually large 'bags' over the eyes. There is also a general bloated look about them and their nature is either extremely absent minded – they'll arrive too early, too late, leave something in the car, dither here and there for quite some time before they sit down to tell you their story – sometimes they just stare and don't appear to be listening, or they will arrive in a more anxious and uptight mood, will tell you straight away that it is probably useless in them coming to see you as they don't really believe they can be helped but their partner insisted they try Homeopathy – this is the Cenchris type of suspicious nature and not like the Lachesis suspicion that is propelled by jealousy (although you cannot entirely rule out jealousy as a causation in Cenchris). Underlying this suspicious nature is a feeling that they are being judged by others and thus punished for it, sent away to suffer. The actual delusion is that of 'being sent to an insane asylum' but the connotation is the same – complete loss of life as they know it – a sensation as if dying.

This delusion is further compounded by hearing voices and a feeling that there is someone behind them or at their side.

Following on from that is a sense of being in two places at the same time and this idea of being pulled in two directions is what causes an alteration in moods and an over-riding anxiety, they feel they might be going insane and so off to the asylum they must go!

The notion of persecution is deeply imbedded in all the snake remedies, death is usually sudden and violent. When this feeling of persecution takes an anxious profile the heart starts to ache, throb and flutter. It feels as if it will fill the whole chest and fall down into the abdomen – this is the extent of the fear at the moment before torment strikes. It is a violation of the heart in more ways than one.

Along with persecution goes an acquired guilt – they *must* surely be guilty of something really bad if they are to be subjected to such torment!

Many of the snakes have lively sexual energies and pathology often develops within the sexual organs. This is certainly true with Cenchris. The menses are extremely copious and the ovaries are troubled with a lot of pain but more importantly Cenchris is one of the remedies that dreams of witnessing or experiencing rape – they are privy to some dark and disturbing secret and this is the heart of the remedy – violation, guilt, fear, anxiety, not sure which way to turn and hence a lost and dazed state and a sensation as if dying.

RUBRIC – FULL OF DESIRES

REMEDIES

DULCAMARA – woody nightshade

Being full of desires, wanting this and then wanting that, perpetually discontented is suggestive of a capricious nature and Dulcamara is certainly that (one of the common names for Dulcamara is 'bitter sweet'), but to add to that whimsical characteristic is a mental confusion and an inability to concentrate and it is these that are the pre-cursers to and probable cause of being capricious and full of desires – there is an inability to focus and the mind becomes absent and wanders.

What is interesting about being full of desires is that Dulcamara having had the desire then throws it away and rejects that which is asked for – there is no stock piling or hoarding but a discontented throw back. This is mimicked in the emotional sphere and seen as being abusive without being angry; censorious; picking at the bed clothes (in delirious states); delusional states that involve enlarging images that eventually disappear (greed and wasteful rejection); haughtiness and restlessness.

This is also seen on the physical plane as well. Dulcamara is extremely responsive to certain temperatures and weather conditions.

‘Weather’ per se, is perpetually changing – that is its purpose, to provide the full quota of possibilities and never static and thus Dulcamara cannot tolerate being chilled when hot (this is far too confusing, too erratic, too sudden) and neither can they endure the damp and cold in any form either from weather or food or applications. It is a finely tuned remedy and becomes wedged, almost paralysed in this uncompromising state. Single parts actually become paralysed (similar to Causticum in many ways) such as the bladder; neck and back; vocal chords; tongue; lungs (hence the lingering catarrhal states that Dulcamara is prone to, cannot shift any mucous); and various suppressive states (suppression = paralysis of a kind – an inability to express harmoniously).

Typically the most important suppressive conditions is that seen on the skin and if not actually suppressed the skin conditions will be stubborn and long lasting. There is eczema; ringworm; warts; herpes; ulcers and boils; scabies. As an indication of the intractable nature of the skin ailments they develop a thick, brown/yellow and thick crust. Maybe an outer protective layer, to fend off that which they are so sensitive to but also a sign of the potential ‘throwing off’ (rejection) possibility (a crust always has to erupt and come off).

For all the evidence of paralysis there is also a form of constant movement with Dulcamara. They are restless, feel better for moving around and experience a number of ‘crawling’, ‘tickling’, ‘wormlike’, ‘darting’, ‘wavelike’ sensations – all suggestive of constant motion.

Dulcamara is part of the Solanacea family of plants, a group of remedies that share a common theme of suddenness and violent, attacking symptoms.

In Dulcamara, on the emotional and mental plane we can see those themes in the abusive nature, being censorious, being hurried, argumentative moods and of course being full of desires and yet always throwing things away. It is this 'throwing away' that is reflective of the common premise of outburst. And just as the skin crust has to 'burst' off as well as be protective then this flare-up is witnessed in physical reactions as well such as the headaches that feel as if the head will burst; a cough that is explosive; diarrhea that can be explosive; as if fire were darting out of the eyes.

As with many remedies there is, with Dulcamara, an alternating state – one the one hand a paralysis (need) and on the other a throwing away (not needed, waste) and the reason why this remedy is full of desires.

SPIGELIA – pinkroot

Spigelia is in a state of upset and is confused to the point of being cheerful when in pain; feels excited after being sad and is full of mirth after the heart has palpitated into action, as though the palpitation is a 'shock' factor necessary to bring highly tensed emotions to the fore. Something has happened that was sudden and shocking and they have been thrown into a state of agitation and anxiety. They have been shocked or concussed and feel that they will fall from their previous healthy circumstances of security.

Spigelia is also an intermittent remedy in as much as the state of anguish will subside into a gloomy dejection, where they just sit and stare as though lost in thought and then the heart will palpitate and they will be shocked back into action again.

The main affinity for Spigelia is the nerves and it is easy to see how the intermittent quality presents – neuralgia, an intermittent but severe pain that 'runs' through a nerve, up and down, back and forth, coming and going, coming in attacks suddenly, almost like electricity and during an electric shock, first you have the sudden and painful attack and then you have the numbing, pins and needles and then the shock that almost paralyses.

Pins, needles, sharp and pointed objects such as knives feature a lot in Spigelia.

Not only are the pains described as electric like, or as sparks, or as knives or as if needles were thrust in but there is an intense fear of anything sharp or pointed such as these objects and this fear exists because these sharp and pointed objects perfectly represent the characteristics of the forceful neuralgic pains. Even being touched produces intense sensitivity. These pains can follow any nerve path but most often seen in the face, head, eyes, teeth, fibrous tissue and the heart.

So why is Spigelia 'full of desires' and how does this relate to being wasteful?

Spigelia and a number of other remedies in the rubric 'full of desires' are remedies that have a special affinity to worm conditions – Arsencium; Carcinosin; Cina; Ipecacuanha etc. It is precisely the presence of this 'other' that produces an almost constant status of capriciousness often seen in all the 'worm' remedies.

This is especially seen in diet requirements – the appetite is either voracious or there is complete disdain for food. This can be recognized as bulimia and/or anorexia in some clients.

Spigelia even has the sensation as if a worm is rising in the throat. Forever having to please this 'other' as well as the 'self' there is always an uncertainty in their desires. Always picky, vacillating, changeable, never really knowing what they want and when they get it they throw it away (to the worm who readily takes it). Hence they are always full of desires, never satisfied and the 'wanting' is wasted on the worm.

RUBRIC – REFUSES TO EAT

REMEDIES

KALIUM CHLORICUM – potassium chlorate

Much has been written about the sadness, deepness and despairing reasons that might be the cause of eating disorders such as anorexia - here is a poem about someone who slowly found cure through this remedy.

I always have a friend with me but never by my side

This friend gives me power with which I can hide

Food is my poison, it makes me convulse

I know I must starve

I feel the blood in my pulse

Blood pours from my nose, it helps me somewhat

To be separate from part of me, drop by drop

Fluid makes an exit but nothing must enter

Like a tumid ulcer with nothing in the centre

This is my body, starving, empty and cold,

Degenerate, bleeding, jaundiced, untold

Misery makes death desirable

But is my anxiety all hypochondriacal

If I refuse to eat then I must die

But before this happens – anaemia

Aphthae, Nephritis, Swelling, Gangrene,

The insanity, madness, sadness and depression

I feel dull and stupid my heart is disturbed

I dream of terrible things but go unperturbed

As I still refuse to eat and waste away

Death will approach and for it I pray

Nervous paralysis with a heart that is cold

The indifference is total or so I am told

I know I must starve and still refuse to eat,

Ulcers, toxaemia and now death I meet.

VIOLA ODORATA – sweet scented violet

This plant has emetic qualities (causes vomiting, purging) – it contains Violine (similar to emetin found in Ipecacuanha) and thus has been used in this purgative manner (by the 'old' school) to cure amoebic dysentery but homeopathically for worm disorders.

Where you have instances of a need to purge you will almost always find a history of suppression as well and this is definitely the case with Viola odorata.

Somewhere in between this 'suppression' (held in) and 'expression' (purging out) you find a nervous, excitable, loquacious and sensitive status. They can become stuck at either end or even in the transition from suppression to expression.

If the suppression lingers it becomes easy to see why this remedy has application towards cancerous conditions but you also get strange sensations such as that of being dried up, compression, as if a stone were lying on the chest, whirling, beaten, burning sensations here and there and as if the blood were pressing out – reads more like a recipe for making an omelette but these sensations follow the same line of the chain from suppression to expression.

Also, in cases of suppression, you get an internalization of pains. As already said, cancer can be one example of this but Viola odorata has internal bruised pains in the bones and muscles, especially within the upper part of the body, from the wrists upwards, culminating in burning like headaches that cause confusion of the mind, unable to concentrate.

In the language of flowers the sweet violet represents love, fertility and also modesty but the modest quality soon passes into a despondency that, in turn, becomes a nervous, anxious and sometimes hysterical state that can appear both childish and/or delusional (they become very fanciful) – this is the chain from suppression to expression and it is in the latter stages where you are most likely to encounter the refusal to eat. It is almost like a childish, stubborn refusal.

Where it is a case of worms that is being treated it is common to see a craving for meat (as if to feed the worm and nothing must be wasted) and Viola odorata has this symptom regarding meat but the more general refusal to eat can only really be linked either to the stubborn refusal to feed the worm (a different angle of not wanting to waste food on the parasite) or because they are in no fit state to eat (latter part of the chain) or because they are stuck in the chain and do not comprehend that they have to eat to survive. Waste not, want not.

RUBRIC - KLEPTOMANIA

Let's look at the word itself first - klepht = a Greek belonging to one of several independent and armed and sometimes brigandish communities, formed after the Turkish conquest of Greece. From the brigandish, bandit element (brigand can also mean to bring strength and honour), we get klepto = to steal. With the addition of mania we have finally = a persistent, neurotic impulse to steal, especially without economic motive in which the object stolen is usually believed to have a symbolic significance to the kleptomaniac. Almost magpie like.

The desire to steal is irresistible and obsessional and the emphasis is on stealing items that are not rationally needed for personal use or monetary value.

We could perhaps extend this to 'Desires more than s/he needs'; or 'Capricious, knows not what s/he wants'; then there is 'Delusion s/he has stolen something'; 'Fear of poverty'; 'Contradiction of will'; and 'Makes useless purchases', to consider in the analysis.

Aetiology is not to be underestimated and could prove to be a confirming factor within the case - such as jealousy for example. Some clinicians view kleptomania as part of the obsessive-compulsive spectrum of disorders, reasoning that many individuals experience the impulse to steal as an unwanted intrusion into their mental state. Other evidence suggests that kleptomania may be related to mood disorders such as depression - which in turn will have its own aetiology.

But the emphasis really is on the need to steal. And, the thing is, you can steal almost anything. You can steal a kiss, ideas, a look, time, belongings, confidence, protection, energy, money, liberty, secrets, identity, and so on.

If we take a closer look at some of the remedies in this rubric it might shed some light and give us a deeper sense of understanding of these remedies.

REMEDIES

BRYONIA – wild hops

Bryonia effects all serous membranes causing great inflammation and fever of many kinds. The circulation and the blood is disordered. Aggravation from any movement at all, they have to be still and resting. There is physical weakness when attempting to move.

There are stitching, tearing, bursting pains. 'Bry is dry' - mucous membranes are dry and they are very thirsty, discharges are scant, menses are suppressed, joints seem to lack lubrication - hot, red and swollen, skin rashes recede or do not develop - a definite with-holding state, one of congestion.

Often affects people who are normally of a robust and determined constitution, the complaints develop slowly but with great force, they do not succumb quickly.

The trigger with Bryonia is all to do with clinging, protection and the fear of being scorned (yet wants to be alone), fear of losing that protection (and yet so ugly in behaviour as to repel).

Bryonia is a clinging and climbing vine. The climbing aspect might well relate to the normal robustness of this remedy - they often do well in life, reach sociable heights, are always talking of their business (even when ill). The clinging relates to the amount of protection they really do need, their fear of being scorned - ailments from being scorned - and as a plant that needs something to cling to the 'home' is a likely source of discontent.

Anxiety in the house

Delusion is away from home

Delusion as if in a strange land

Attempts to escape

Desires to go home

Talks of home

For people who fear being scorned and have a need to cling then Bryonia is unusually repellent in its attitude. They are so irritable and grumpy, to the point of rage. They want to be left alone (good thing too!), very ugly behaviour, taciturn. Usually so robust they cannot come to terms with being ill so they are extremely apprehensive about their condition, and fear for their future, but the overwhelming emotions are irritability and complaining.

The need to cling and fear of losing protection comes in the form of:-

Delusion is being injured

Delusion he is pursued

Delusion under the control of strangers

Delusion he is unfortunate

Despair of recovery

Fear of being alone

Fear of being poisoned

Fear of suffering

Ailments from scorn

Aversion to being touched

Feels unfortunate

So, Bryonia steals for self gratification, needing to reward the self at any cost, they steal your time and drain your energy - a very selfish and needy remedy.

STAPHYSAGRIA - delphinium staphysagria

Once known as an exterminator of vermin Staphysagria has the action of stupefying. It also has physical, moral and sexual disturbance. Morbidly sensitive, everything is painfully sensitive, sensation as if being squeezed between stones - pushed to the limit where there is no thought as to the consequence of actions - becomes warped and stupefied, numb to the consequences. The faculties of perception and understanding are deadened but at the same time shocking, astonishing, stunning. Manipulative with a great propensity to object to what others may say or do to them but this is suppressed until again, pushed to that limit.

Staphysagria stands tall and haughty with dignity, reputation and honour at stake. So in the early stages their emotions are kept tightly controlled.

But if they fall from this grand stance (fear of falling) they become capricious, appear sweet and romantic, sexually lures, suffers rape or sexual abuse because of this (?), there is want of self control and then deep suppression and remorse and finally more lack of control, violence and serious deep pathology.

Like Bryonia, Staphysagria cannot be scorned and yet they want to throw what they have away. They play with fire and like to throw things into the fire, until they cannot maintain the image anymore and a very unstable symptom picture begins to emerge.

But why does Staphysagria have kleptomania? What is it exactly that Staphysagria needs to steal?

When you stupefy someone you take away their notions of freedom and this is what Staphysagria steals - freedom of choice. Staphysagria suffers so much at their own makeover, their own self image, that they suppress their own identity to such a degree that they then, can only, explode and crumble (sensation as if broken in pieces). Temper, bones, teeth, limbs, stomach, sexual energies - all come to a violent breaking point and then break down. They steal only from themselves.

SEPIA - cuttlefish ink

Sepia gives and works and works and gives more and more until they feel as though everything they are doing is against their will (undertakes things opposed to her intentions and contradiction of will), they become completely worn out doing things for others and never for themselves. They also have fear of poverty and part of their disharmony is when they feel they want to have something back for all the hard work endured - so they steal it, whatever it is that they want - often is it freedom and liberty. The problem is, they continue to work enduringly hard, they continue to give against their will (even sexual activity is indulged in against their wishes) and this exhausts them even more. Pulled in two directions like this - stasis occurs.

Sepia has dreams of rape - this might be actuality - and this violation is a form of 'stealing' in reverse - so within the Sepia concept of despair 'stealing' becomes the norm.

They cannot tolerate being contradicted, this is stealing respect; delusion, feels she could injure herself, this is a stolen self worth; unconscious while kneeling in church, this is stolen stability; ailments after anger, this is stolen control; averse to family, this is stolen love. But to counter this they refuse sympathy and consolation, they are heedless and impetuous, they love and welcome anything which disturbs the environment such as thunderstorms (it stimulates the stasis), suffer from states of mildness and indifference, have delusions the family will starve - the balance is never achieved, hence stasis, which has to be the encompassing keynote of Sepia.

KALIUM BROMATUM - bromide of potash

Kali brom has guilt written all over it - they fiddle and fidget with their hands, the eyes are never still, always averting, suspiciously scanning - deep sense of guilt, as though they had committed a crime.

This might actually be the case but there is Delusion about to commit a crime; that money is sewed up in the clothing; that he has been accused of stealing. Taking their case is more like a police questioning - they answer no to all questions!!

The Kali brom person is very unstable. It is likely that they have been brought up to feel this deep sense of guilt - delusion forsaken and deserted - perhaps they were not wanted as a child, so the love they had to work for is deemed as being stolen.

They develop depression and melancholy, concern about their health, complain about everything, lose all moral and religious feeling, are full of remorse and eventually become paranoid - delusion is the object of god's vengeance, that life is threatened, that they are in danger from their family (do not underestimate this), that they are conspired against. They often develop overwhelming sexual activities and even epilepsy - all because love was stolen from them and they want it back.

CALCAREA CARBONICA - carbonate of lime

I never expected to see Calc carb in this rubric. The oyster in the shell, cannot exist without a shell, this protection is a must for Calc carb - protection and security, the stuff of bones and life and the need for a 'home' and all that entails. A fragile and threatening world is out there waiting for them if this is threatened or stolen from them - delusion small and weak.

Protection comes in many forms - people, money and possessions, softness, food - Calcarea needs company, has fear of poverty, loves soft food (especially eggs) and are often plump (but not always).

If these basics are missing then they will steal to get them. But they are fearful of being observed and don't want to be found out, (in fact many fears will evolve over time, all to do with a theme of persecution). So this is how they do it:-

they complain about offences long past

spend ridiculous amounts of money - delusion wealthy

steal money

talk a lot about money in general

become indifferent about their own recovery so others will attend to them

get irritable

become extremely obstinate

talks all the time of danger - fire, cruelties, murder, rats and snakes - and how it effects them

become averse to the family

pretend to be sick

become destructive

will let people take them over completely

indulge in sexual excesses

shriek and scream for attention

they bite you

So next time you bite into an oyster, think on.

CARBO VEGETABILIS - vegetable charcoal

This is an antiseptic, disinfectant and deodorant remedy. It is a remedy of decay and putrefaction, there is no oxygen in the blood, there is stagnation and collapse, maybe after a long period of serious and weakening illness, they are weak, sick and exhausted - they appear to be lifeless and this is a clue as to why this remedy is in the kleptomania rubric. It is a 'must have' state:-

must have air

must be fanned

must have windows open

must have cold water

must have high living and over indulgence with lots of stimulants, rich food and wine - this is often the causation of their diseased state.

But there is also 'never been well since a violent attack or shock'. This can be absolutely anything, but it will be something that renders them lifeless, something big has been taken from their life, there will be a great loss somewhere - rape and abuse might be present and this is what needs disinfecting. It will be an event that does this:-

makes them feel small

become indifferent to the music he used to love

anxious as if committed a crime

they bite (defence mechanism)

delusion as if someone in bed with them

delusion deserted or forsaken

hears footsteps in the dark

delusion people are beside him

fear of evil and that something will happen

shrieking during sleep

very timid and bashful

They are so dejected and unhappy that they can become excessively affectionate - they just want to 'buy' or steal it back.

ABSINTHIUM - common wormwood

Anyone who knows anything about the history of drinking absinthe will know the effects it has on the brain - hysterical cerebral irritation, hyperemia, epileptiform seizures, delirium and hallucinations, sometimes loss of consciousness, otherwise extremely restless, trembling and twitching, nervous and no relief found in sleep - cannot sleep, insomnia. The active compound in Artemisia absinthium is Thujone which causes brain damage. It occurs naturally in all the artemisias.

It is a monoterpene with 10 carbons and is found in many other fragrant plants especially those that emit an essential oil. Thujone is related to menthol and can be found in products such as Vicks Vapour Rub.

There is a theme of two extremes that evolve out of the fact that the alcoholic effects of Absinthe would be sedative but the Thujone content would cause the excitation and the hallucinations. So you have stupor AND violence, unconsciousness AND brain excitation.

The inner organs become paralysed and have sensations of swelling (probably are), especially the liver, spleen and tongue, the heart thumps and can be felt and heard all over the body.

Two of the most notable symptoms are always falling down (which can be taken to mean both physical and emotional) and a compete loss of memory. Perhaps that is what the absinthe drinker's wanted - to forget, to numb the brain and memory of their fall from grace, from a higher status. They fall so far as to end as if in a dream, where he has awful visions and feels persecuted, pursued by enemies and fears being murdered. In return they become dangerously violent themselves. It all gets so bad that death is desired.

The best part is the dreamy state, the initial exhilaration and then the loss of memory - who would want to remember all that anyway. And like any addictive habit, it has to be paid for somehow - by stealing.

RUBRIC – THROWS THINGS AWAY

REMEDIES

COFFEA CRUDA – unroasted coffee

This is the coffea arabica and my favourite coffee has to be one of the Indian coffees, the ones washed by the monsoons, monsoon malibar, but then I love the deep, dark chocolate mocha flavour of the Java beans. But whichever choice of coffee you make we all know the ultimate effects of that 'buzz' to the senses – one that many succumb to in an addictive manner.

The 'buzz' is a high energy realisation, or an acuteness of senses, or an excitation and a delusion that all is beautiful, a hyperactivity, all with a pleasantness, an agreeable acceptance that gets us through the lulls. This is then 'thrown away' to give way to an intolerance of pain, severe insomnia (presenting with a rush of ideas that cannot be resolved, or even a fear of going to sleep because a feeling of danger is sensed), being full of fear and irritability, an over acuteness of the nerves (especially in the skin's surface making it painfully sensitive), headaches, hysteria, nervous palpitations, even convulsions and strokes.

At its peak the effect will be speed, creating ‘unusual activity of mind and body’ and all actions are comprehended and completed with haste. On the downward slope this becomes a tossing about in anguish and objects are physically ‘thrown away’, where sympathy will also be ‘thrown away’ because it is rejected, not wanted on the voyage.

Even clothes will be taken off and thrown away or about because the skin is sensitive and this creates a feeling of oppression and the skin itches and really needs to be scratched at with no barriers. This stage can be reached during fever, stress, or during a convulsion.

With Coffea firstly you feel as though you are in paradise then you are thoroughly thrown away and wasted.

THEA CHINENSIS – tea

I can't write about the taste of Coffea without writing about the flavours (or symptoms) of Tea – fascinating that both remedies appear in this rubric.

If you drink a lot of tea you start making verses, it is an ecstasy thing and the pleasure can be so great that waking from a dream of murdering someone you feel good about it, there is no sense of horror about it at all, this too has been throw away. When the feeling of exhilaration prevails there is this temptation to make and sing verses – this one you probably know:-

"I'm a little teapot, short and stout

Here is my handle (one hand on hip) and here's my spout (other arm out straight)

When I get all steamed up, hear me shout

Just tip me over and pour me out

(as the song ends, lean over and tip arm out like a spout)

I'm a clever teapot, yes it's true

Here's an example of what I can do

I just change my handle to my spout (switch arm positions and repeat tipping motion)

Just tip me over and pour me out."

That last line really resonates with the theme of 'throws things away', it all comes pouring out, down the drain and wasted, very often in the most homicidal manner. At the worst moment they have murder on their mind – when you waste someone else's life you throw your own away as well.

Here in Britain we know a thing or two about drinking tea. Even George Orwell wrote about how to do it in the London Evening Standard newspaper, 1946.

He preferred Indian tea to Chinese tea because of the latter he said "there is not much stimulation in it. One does not feel wiser, braver or more optimistic after drinking it."

As we all know, Tea is a stimulant and excessive use of this stimulant can lead to nervous and restless insomnia. But, more than that, Tea can also effect the stomach and alimentary tract causing dyspepsia, sudden production of large amounts of gas and a sinking sensation as if one is going to faint.

However, imagine having to drink, say, 30 or more cups of tea a day – this is what is likely to happen.

Firstly the insomnia sets in but when sleep does come there is a lot of restlessness and the most awful dreams but curiously the horror of these dreams cause no fear or anxiety at all. It is as though they are actually pleasurable. The dreams will be about being dragged into an abyss and then dragged out again – maybe this is why there is some pleasure in these dreams, there is a feeling of being brought to safety and revived – sinking and yet brought back. This is a sensation felt in the abdomen and fundamental to the need for a nice cup of tea, to revive the sinking sensation.

Moods begin to become erratic – ecstasy and discontent, laughing at everything but then will pick fights. The intellectual faculties become exalted but this is temporary. Nervous and impulsive, delirium and mania, and finally paralysis, insanity and a suicidal killing disposition takes over.

The physical body suffers also.

The chest feels oppressed with a sensation of being suffocated. The heart flutters and palpitates also giving rise to anxious oppression. The lungs feel as if being asphyxiated. There is a dry cough but expectoration can be bloody.

The inner ear is affected giving rise to hearing delusions.

The face has an anxious expression.

They feel as if they are going to faint – that sinking sensation.

Menses are delayed but the cramping pains are severe.

There is sexual excitement.

The limbs feel as if paralysed and yet restless and have neuralgic pains.

The bowels are relaxed and yet there is constipation.

The stomach also feels relaxed as if it is hanging down like an empty bag.

The exterior body is very sensitive, cannot even tolerate the weight of a sheet on them as this makes them feel as if they will be crushed.

The skin dries out completely and even begins to peel off.

Very hungry but with lots of gas, nausea and vomiting. Craves acid and lemons (lemon tea?)

It is a very cold remedy but it does have flushes of heat on the surface of the skin which comes from intense internal heat – just like a freshly filled teapot really!

After drinking tea one must urinate immediately, it passes right through very quickly.

One of the more curious things about Thea is that during the intellectual exaltation they become very witty, makes jokes and laugh a lot. Ralph Waldo Emerson said “There is a great deal of poetry and fine sentiment in a chest of tea” – this is interesting because they really do make rhymes and speak in verse.

So, altogether now….

I’m a little teapot short and stout….

(some extra snippets for your amusement)

“The first cup moistens my lips and throat. The second cup breaks my loneliness. The third cup searches my barren entrail but to find therein some thousand volumes of odd ideographs. The fourth cup raises a slight perspiration - all the wrongs of life pass out through my pores. At the fifth cup I am purified. The sixth cup calls me to the realms of the immortals. The seventh cup - ah, but I could take no more! I only feel the breath of the cool wind that raises in my sleeves. Where is Elysium? Let me ride on this sweet breeze and waft away thither”. Lu Tung, "Tea-Drinking"

“It is very strange, this domination of our intellect by our digestive organs. We cannot work, we cannot think, unless our stomach wills so. It dictates to us our emotions, our passions. After eggs and bacon it says, "Work!" After beefsteak and porter, it says, "Sleep!" After a cup of tea (two spoonfuls for each cup, and don't let it stand for more than three minutes), it says to the brain, "Now rise, and show your strength.

Be eloquent, and deep, and tender; see, with a clear eye, into Nature, and into life: spread your white wings of quivering thought, and soar, a god-like spirit, over the whirling world beneath you, up through long lanes of flaming stars to the gates of eternity!" Jerome K. Jerome, *Three Men in a Boat*

There are hundreds of fabulous quotes about Thea but this is my favourite:-

“Never trust a man who, when left alone in a room with a tea cozy, doesn't try it on”. ~ Billy Connolly (never one to waste a good joke).

RUBRIC – DELUSION MELTING AWAY

REMEDIES

SUMBUL – musk root

Sumbul has long been used as a perfume and as incense in religious ceremonies as well as having medicinal properties, namely in treating menstrual disorders, dysentery and respiratory conditions.

The root contains volatile oil, two balsamic resins, one soluble in alcohol, the other in ether; wax, gum, starch, a bitter substance soluble in water and alcohol, and angelic acid (so named as it is found also in angelica) accompanied by a little valeric acid. The musk-like odor seems to be connected with the balsamic resins and the volatile oil has a taste like that of peppermint. On dry distillation it yields blue coloured oil that contains umbelliferone.

Incense, often burned as an offering or honour, can have an intoxicating effect. The aromatic fragrance kindles your sensations until you feel yourself melting away and becoming numb – add music to this state of euphoria and you become unconscious – Sumbul has the keynote, ‘unconscious from music’. One becomes ‘incensed’, ‘hysterical’, ‘easily fainting’ – this can occur with epilepsy or heart conditions and the left side of the body is often effected and becomes numb and cold but accompanied by a sensation as if hot water were flowing through the heart.

This provides another melting moment when the heart becomes a liquid centre, beating and pumping in water.

This sensation of melting away is scary and indicative of poor heart function – maybe some people feel this 'act of disappearance' as they travel the conduit of dying, of 'passing over' to the other side.

But this benumbed and melting state can also resemble a much more irritable and nervous condition akin to panic and frenzy – there is a fear that they will become insane. Palpitations take on a nervous pace, vertigo is persistent to the degree of creating fear and the slightest reason will cause fainting.

So there is a face-off between an intense nervousness and fear and the after effects that are benumbing, dullness and a feeling that they are melting away to oblivion.

The melting impression is just one of many strange sensations that this remedy has.

The back has a trickling sensation along the spine

The right breast feels as if a string is pulling inside

The face feels as if a cobweb is on it

The face feels as if a hair is on it

The uterus has a screwing like pain, like a corkscrew

The heart feels as if it is beating in water

The left side of the chest feels as if clogged

The tongue feels as if it is scraped.

We see here another example of the two extremes. On the one hand are sensations of the type that appear to be 'opening up' by twisting, turning, scraping away and on the other feelings of being congested with a need to escape that blocking up. This level of duality is common to remedies within the umbelliferae family where you find that remedies have an occurrence of sudden attacks followed by numbness or indifference (Sankaran). At the core of these sensations is something of a violent nature, followed by a reaction characterized by a lack of feeling – too much and then too little and with Sumbul you can't get any less negative than melting away.

The melting point of Sumbul has to be the heart's function. This is the source of the palpitation; fear; asthma; congestion; hysteria; vertigo; high blood pressure; fainting; menopausal flushings; angina; arteriosclerosis; insomnia and the dreams of falling also reflect the delusion they are melting away, gradually fading away – truly a sad waste of being.

Chapter 5 - WILDERNESS

SHEDDING LIGHT

ON THE CONCRETE JUNGLE

WILL NOT REVEAL

A PROFUSION

OF TROPICAL GROWTH.

BUT AT LEAST THE GRAFFITI CAN BE READ

What is your vision of a wilderness? Wasteland? A harsh environment, albeit natural, that overwhelms and threatens survival or maybe a cultivated or purposefully preserved region that allows for peace and tranquillity – a haven? But then there is the unnatural wilderness, one that has probably been created by humans and that is devoid of life and spirit – nuclear.

(Upon signing of the Wilderness Act, 1964) "If future generations are to remember us with gratitude rather than contempt, we must leave them more than the miracles of technology. We must leave them a glimpse of the world as it was in the beginning, not just after we got through with it". President Lyndon B. Johnson

The fact that a wilderness incorporates 'wild', then by nature a wilderness has to be a place of extremes and it depends how comfortably one fits into that location and that in turn will define your point of view, whether you be feral or foe. And as disease is merely an inability to adapt to any given situation one either survives with relative ease or succumbs.

How would you cope with solitude and isolation? First comes fear. For anyone faced with an emergency situation, fear is quite a normal sensation. Fear is generally followed by panic then pain, cold, thirst, hunger, fatigue, boredom and loneliness. It is extremely important to calmly assess the situation and not allow these forces to interfere with your survival. Cold lowers the ability to think, numbing the body and reducing the willpower to survive. Thirst and hunger prevents one from thinking clearly. Fatigue goes dangerously unnoticed and boredom and loneliness often not anticipated, besides, what could you do about it anyway? What happens then to hope and sanity?

“How great are the advantages of solitude! How sublime is the silence of nature’s ever-active energies! There is something in the very name of wilderness which charms the ear, and soothes the spirit of man. There is religion in it. Whenever the light of civilization faces upon you with a blighting power go to the wilderness. Dull business routine, the fierce passions of the marketplace, the perils of envious cities became but a memory, the wilderness will take hold of you. It will give you good red blood; it will turn you from a weakling into a man. You will soon behold all with a peaceful soul.” Estwick Evans

What is important here is to define ‘wilderness’. If it is a place of nature and you are happy to be there however hard the struggle to adapt, then you will thrive. But if you suffer from claustrophobia and find yourself in a crowded shopping mall yet feel utterly alone and abandoned, confused, overwhelmed and desolate, trying to cope with the desperate anxieties this brings, then you have already succumbed to this very different wilderness.

Be wild or bewildered, which is it to be?

The rubrics and remedies for WILDERNESS will be:-

abandoned, forsaken feelings = valerian; cyclamen

avoids the sight of people = cicuta; ledum;

bewildered = actea spicata; apocynum; carb-ac;

delusion newly born and overwhelmed = cori-r;

delusion floating in air = asarum; sticta;

delusion he is in a deserted town = carb-an;

RUBRIC – ABANDONED, FORSAKEN FEELINGS

REMEDIES

VALERIANA OFFICINALIS – valerian

It would seem as though every conceivable remedy could have feelings of being abandoned and forsaken, such is the world we live in, sadness prevailing as well as a lack of nurture, along with all the other factors that help create these feelings of being unwanted.

But this is not a huge rubric compared to some so we must assume that the remedies contained within this rubric are precious to the real meaning of being abandoned or forsaken. So, why is Valerian in this rubric?

Valerian is volatile and over sensitive, the nerves especially are affected producing such a transient changing disposition characterised by agitation and restlessless on the physical plane and on the mental and emotional planes this transience is portrayed by a sense of duality – one that changes suddenly and goes from one extreme to the other with an in-between stage that relates to a sensation of floating.

Physically this is felt as vertigo, as if intoxicated without knowing what they are doing, but in the mind they are spinning between deep grief and total euphoria and this is such a giddy state to be in that opting for a floating midline position is favourable rather than flailing around in the wilderness extreme – it is a grounding device, albeit one that is still floating.

This is where the sense of being abandoned and forsaken arises – floating between a rock and a hard place. Therefore 'isolation' is, perhaps, a more correct understanding of being abandoned or forsaken.

Much of this changing disposition is due to valerianic acid. This acid was identified from the oil of the dolphin (19thC) and was named delphinic acid and it wasn't until later to be seen as identical to that found in valerian and was thus re-named. This acid is present in a number of plants including Sambucus, Anthemis (chamomile), Artemesia, Angelica, and Viburnum – all remedies that show an oscillation between euphoria and restless fear in some way or another.

Valerianic acid is inflammable and has an extremely nasty odour when mixed with water but odourless in alcohol – possibly one reason why there are illusions of smell and taste in the proving symptoms.

There are also mental and emotional hallucinations that pertain to the feelings of being isolated and abandoned.

They begin to believe they are someone else; as if all around were strange and disagreeable; as though the room were desolate and does not feel at home and so compelled to leave; lots of erroneous ideas; imagines animals and people and yet they dread to be alone and become hysterical and impossible to keep grounded – this could be diagnosed as an epileptic fit but it will have the nature of passing from one extreme to the other.

These extremes are also noted on the physical plane with various pains that come and go suddenly, equally transient as the mental states. These too are abated by sensations that hold the person down, in a metaphorical way – in the throat there is a sensation as if a thread were hanging down and the limbs begin to feel like lead.

Needless to say, with all this excitement, Valerian is one of the remedies well known to promote sleep and induce a sensation of quiet and calm and thus this remedy is also known for its lack of reaction as well.

Valerian is an untamed remedy of wild extremes suitable to the wilderness of being abandoned.

CYCLAMEN – sow bread

Cyclamen, like valerian, locates its wilderness somewhere amid 2 extremes – depressed, sleepy lassitude and violent purging and vomiting; terrors of conscience with grieving over neglected duty and actively joyous. Yet again it is like being suspended somewhere in-between a dual state but too lame to make progress.

In fact Cyclamen has an unusual symptom, that of a delusion as if 2 persons are in bed with her. This might well refer to a certain level of lasciviousness associated with this remedy or, more likely, with the numerous eye disorders noted (double vision), but more generally the terror of conscience follows them to bed and renders sleep unrefreshing and disturbed by terrible dreams.

Cyclamen also has a sensation of being lame and a delusion that he is paralysed that relates in many ways to the lassitude experienced – pain that paralyses and can be anywhere, and there is an important modality, '>>> moving around'. It is as though the inward grief, depression, self reproach and terror of conscience can actually paralyse to the extent that there is a need to move around to counter that effect of suspended function – confined between these 2 extremes and not moving.

Being stuck like this is grounds for self reproach; not being able to move is grounds for feeling as though they had neglected their duty; feeling alone, abandoned and forsaken (in the wilderness) is grounds for feeling persecuted – all high ranking symptoms and rubrics for Cyclamen.

This lameness is also seen on the physical plane. The eyes, for example, develop a convergent squint and the left eye is drawn inwards; the menses become suppressed; traction in the nape of the neck; upper lip feels numb; a feeling of dullness after stool; the brain feels as if wrapped in a cloth; debility and torpidity; vertigo that is >>> sitting still.

If one is banished to the wilderness and forced to be alone – abandoned and forsaken, either by the self or seemingly by others (through delusion), it is often to be found that guilt is at the core of this mandatory existence.

In reality a wilderness can be a big place or a small place, all depending on the focal point of each case. It can be a vast open space or a tiny prison but the emphasis is on persecution or having done some wrong and whether the wilderness is huge or tiny, one can still feel confined or stuck within.

RUBRIC – AVOIDS THE SIGHT OF PEOPLE

REMEDIES

CICUTA – water hemlock

Picture this –

Violent, tetanic like convulsions accompanied by facial distortion, opisthotonous and various other contortions, moaning, howling and weeping, mania with dancing and childlike behaviour, falling to the ground and rolling about with the head twisted to one side. They have to eat and there is a craving for strange foods such as coal and chalk but the stomach gets hiccoughs that are so violent this too brings on a thoracic spasm. The face swells and the tongue can't be moved, there is a danger that it might be bitten off (desire to bite), the jaws become locked, breathing is oppressed and frothing at the mouth occurs.

Then the ears begin to haemorrhage, pupils are dilated, eyelids twitch and vision becomes distorted. The heart feels as if it will stop. Urine is passed involuntarily due to paralysis of the bladder. They begin to scream and stutter and go into tremor if touched and the muscles become rigid, the face goes blue.

They are totally intolerant of noise, talking, any kind of jarring, a draft of air or even the smell of tobacco smoke.

They become especially mistrustful of anything and anybody, they even mistrust their own identity and resort to childish behaviour as if to find the child they once were – confounds the present with the past. Everything appears strange to them, even familiar places and objects, but they will recognize and respond to a sad situation, as if trapped inside this riot of spasm there is some recall of normality, away from the wilderness.

Excitement then becomes ecstatic but still fearful and so there is a need to escape, to go from one wilderness to another, escape from mirth into rage and a shift towards becoming suicidal. The suspicion turns into malice and total misanthropy and the only restraining is to avoid the sight of people.

Maybe shame plays a role here. They wander into the wilderness to avoid themselves and their own behaviour, they become lost and know no-one. But no-one can penetrate the convulsion, no-one can get near enough. It must be like being ostracized and banished like a leper. No surprise that Sankaran places Cicuta in the leprous miasm and to reinforce this impression the skin of one who needs Cicuta exudes that which coalesces into a hard, lemon coloured crust, massive yellow scabs on the head and face and elsewhere.

For a while the wilderness is welcoming. As too is the utter prostration that follows such a journey. When the spasms have receded and the turmoil and contempt quieted, the memory then becomes blank, there is little recognition but some tranquility prevails in the wilderness.

LEDUM PALUSTRE – marsh tea

Ledum has the most awful dreams and nightmares. Why? Possibly because this plant was used to adulterate and increase the intoxicating powers of beer – Hahnemann voiced concern about this – and might be one reason why this remedy has 'difficult concentration', 'confusion of mind', 'sees visions on closing the eyes', but I doubt this is the full and only reason.

Ledum is all about being abused, injured or harmed, specifically being punctured – pierced, stabbed or perforated, crushed or lacerated. Doesn't matter how you say it these words are threatening and quite frightening and induce an extreme sensitivity to touch as you might expect.

Worse then this a hatred of people develops, mixed in with fear, mania, repulsive moods, a malicious nature even to the point of violence and avoiding the sight of people is probably the best direction for them to take. They give you the cold shoulder at best and Ledum is one of the coldest remedies accompanied by the peculiarity of feeling >>> for more coldness, so a warm hug is not for them – they are misanthropists and alone in their own wilderness of pain.

These pains travel upwards. They begin with a strange sensation, as if the feet are a magnet and held to the earth and cannot move; the feet feel as if filled with blood, but they are also driven by fear and impetuosity so they have to move, even though they are heavy, bloated, mottled and swollen.

Thus you have a pain as if dislocated – totally out of place (muscles feel as if they are in the wrong position). Other pains are felt as pressure, shooting, tearing, gnawing, numb, pricking, biting, as if beaten – this spreads over the whole body until they begin to feel completely battered and bruised.

A chronic state such as this will bring about the need to crawl away, retire into solitude, into the wilderness far away from anyone and desiring death when it is extreme.

No-one can sleep easily with this torment happening. When sleep comes it is poor quality, restless and punctuated with the frightful dreams or nightmares. The skin feels as it lice are crawling all over the surface. As if to escape this the dreams are about constantly changing places, full of agitation and anxiety, seeing phantoms, ghosts and other spirits, crowded thoughts and ideas that just encourage further restlessness and fear.

Being in the twilight zone during all this, i.e. semi wakeful, the main fear is to actually fall asleep after these dreams because they are convinced they will then die.

Although it might not be obvious Ledum can be a very sad remedy. Deposited into the wilderness by their own volition does not mean to say that deep sadness isn't present. For all the anger, malice and shunning of people Ledum can be very timid, cowardly and sad. They sob and sob in a spasmodic manner until almost suffocating and cannot take in air.

Then you get a curious symptom of double inspiration – then they might need that hug.

RUBRIC – BEWILDERED

REMEDIES

ACTAEA SPICATA - baneberry

This is such a deep acting remedy belittled by the fact that it is a remedy par excellence for rheumatism of the small joints – fingers, ankles, toes, wrists, jaw, etc. But then 'rheumatism' covers such a huge diagnostic realm and covers such conditions as osteoarthritis, gout, fibromyalgia, rheumatoid arthritis, tendonitis, bursitis, systemic lupus erythematosus, scleroderma and many more, at least 200 differentials.

Its deepness must travel to all the internal organs and with Actaea it is the liver, lungs and stomach that are particularly targeted. Hepatitis, pleurisy and cancer come within the curative sphere.

This is a very important remedy. You could say that ALL remedies are important if they prove to be the simillimum but I think it could be relevant to give rankings to remedies, outside of the repertorisation rankings, that suggest an affinity of the first order and Actaea is a remedy for the 21st century and of the first order because the aetiology of such deep act-

ing diseased states comes from fright, fatigue and a delusion that everything will fail – and you can't get much deeper than that when considering how an individual becomes so ill.

The end result might be chronic rheumatism, cancer, pleurisy or a deranged liver but the overwhelming emotional state is that of bewilderment.

It is as simple as that!

The paradigm could look like this – a frightful experience (this will nearly always involve the ego, the self, they will have been put down or humiliated in some way, made to feel that they have failed miserably at some task or event in their life and it is this that renders them so sure that all else will now fail and this frightens them irreparably) – fatigue – confusion and absent mindedness – a sense that everything will fail – more fear but this time much worse – more confusion – sadness and depression – more fatigue and weakness but this time paralytic – total bewilderment.

Somewhere in there the pains of rheumatism begin to take hold, beginning in the small joints but energised by the delusion that all will fail this soon progresses to more serious pathology until the ego can be restored and an optimism rescued with Actaea spicata.

APOCYNUM CANNABINUM – Indian hemp

Think of the heart with its 4 chambers – the upper 2 being receptive and the lower 2 being pumps - and the essential function of the valves (mitral and tricuspid in this instance), opening and shutting, keeping the flow going and the balance even.

But, becoming weakened through disease, then you get a heart that becomes congested, the beat is rapid and/or feeble and becomes irregular, the heart's action is depressed, the valves are regurgitating and not closing properly the blood flows in the wrong direction causing chaos, confusion and bewilderment - the rhythm is all gone.

Emotionally this lack of rhythm is seen as a nervous and bewildered state – a sinking, drowsy and depressed situation that is also characterised by moments of cheerfulness and feelings of exaltation. But these cheerful moments just add to the confusion as the heart (and the mind) tries to adjust to this arrhythmic and bewildering state.

The back and forth action, the regurgitation, ultimately leads to some form of retention, a hanging on in an attempt to prevent the chaos of the flow of blood. This is seen as swellings or oedema (sometimes called dropsy) throughout the body.

The face, abdomen, kidneys, bladder and limbs all show signs of this congestion. Accompanying these swellings, as you would imagine, is a diminished excretory function, so sweat, expectoration from the lungs, menses and urine are usually retained, although this remedy does have an affinity for haemorrhages, diarrhoea and the profuse urination seen in Diabetes insipidus – these provide an outlet for the excess.

Part of the bewilderment of Apocynum is also seen in a particular type of vertigo – it comes and goes very suddenly (maybe with the beats of the heart), adding to the confusion and vanishing of thoughts, creating its own cadence.

CARBOLICUM ACIDUM – carbolic acid, phenol

Death by Phenol – take your choice…..

Overuse of antiseptics containing phenol

Bad reaction to anaesthetic – possibly due to phenol

Consuming Aspirin

Sucking sore throat lozenges

Smoking

Buying into the air freshener industry

Drinking tap water containing phenol

Using weed killers indiscriminately

Using cosmetic skin exfoliants

Allergy injections

The worst example has to be that of the rapid execution of prisoners of war given a lethal injection of phenol directly into the heart – death occurs in seconds! Carbolic acid truly is a destructive remedy.

Carbolic acid is both a naturally occurring substance and a manufactured nasty substance (see above). The effects are sudden but also long lasting (the best example of this would be the allergic reactions relevant to the symptom picture) rendering its application suitable to both acute and chronic conditions and even more so to chronic conditions that have periodic acute flare-ups, such as you have in allergic states.

But for all its destructive nature Carb-ac, seen in the most awful pains, burning sensations, foulness of discharges, acuteness of senses that renders them extremely sensitive, malignancy and septic states, the suddenness that takes by surprise, there is finally, and not surprisingly, a collapse, a profound prostration and fatigue that takes over creating what is named as a languid and weak state that has numbness and even paralysis – the nervous system is completely destroyed.

All the acid remedies have this weakness or collapse and they nearly all have a polar opposite that comes in the form of aggression or restless activities that act as a distraction.

What this polarity embodies is a separation of the two extremes until a sense of isolation is felt – this is the bewilderment and one that requires unity that will in turn signify that the healing process is in operation. The isolation is the wilderness that beckons.

Carbon chains are essential to all living material. They represent the absolute basics of life, i.e. how we 'love' ourselves or how we develop without that 'love', 'self worth' and 'meaning' to our very existence.

Carbolic acid places us within the destructive sphere of the wilderness but will, of course, cure us if the symptoms fit and help construct a more amenable wilderness.

RUBRIC – DELUSION NEWLY BORN AND OVERWHELMED

REMEDIES

CORIARIA RUSCIFOLIA – tootberry

This is like 'groundhog day' only not a distortion of time, more a distortion of memory. The memory is completely lost and so, every day, you wake as if you are new to the world and all it has to offer you.

It is also akin to being so intoxicated and behaving so appallingly but that when you are finally aroused you cannot remember anything.

This is what Coriaria causes – a poisoning that is the basis for purging, vomiting, raging delirium, laughing mania, feelings of being powerful and strong and an intolerable heat throughout, finally stupefaction and complete loss of memory.

Coriaria actually does produce a palatable juice although the plant always carries a 'health warning' regarding the edibility and although the sensations generally do pass off they are, by all account, not very pleasant.

But there has to be something very unpleasant about this remedy (not yet thoroughly proved) so as to render you so awe struck and overwhelmed.

There is a ‘blackness’ to the plant, the berries being black and they provide a very useful dye ingredient. Pathologically one you relate this to the blackness of discharges that sometime accompany cancerous conditions - blood or intestinal waste - but this blackness has a protection to offer.

Ellagic acid is the likely component that is active and producing the ‘potential’ within this remedy.

Historically there has been a lot of interest in this acid as a cancer prevention substance (found in many berries such as raspberies, strawberries, blackberries, cranberries) and this make it a very important remedy for Homeopaths. The acid seeks out the cancer cells and ‘binds’ them thus rendering them inactive.

Ellagic acid is also a naturally occurring pesticide that protects the plant from infection, heavy metal poisoning and insect pests.

So there is a strong element of protection involved, protection when in the wilderness – just what you need when you feel as if you are newly born into the world and overwhelmed.

For an inspiring look at a digital image of the phyto-chemical Ellagic acid, visit this site

http://micro.magnet.fsu.edu/phytochemicals/pages/ellagicacid1.html

I think it suggests a great deal about the raging mania, delirium and confusion that is caused within this remedy, a remedy that is deserving of a new and full proving.

DELUSION FLOATING IN AIR

REMEDIES

ASARUM EUROPAEUM – European snake root

Asarum belongs in the mountains so already it is floating, high up in the cool air that it loves. The leaves of Asarum glisten when washed with cold rain, it is the ideal place to be high and floating in coolness.

But Asarum is a very sensitive remedy, not at all prepared, as you might think, to 'tough it out'.

The sensitivity comes from within the nerves. It is unbearable for them to hear noise, touch anything, read, show emotion, think, even eating makes them nauseated.

They tackle this level of sensitivity by becoming confused and vacant, absent minded and sluggish. But this position on the line of the diseased state also has lurking a painful sensation of being pressed together, plugged up as well as feeling stretched – pressed together and then stretched out again – shrinking and expanding. It is a bit like being recycled for another use entirely. Cold air and cold washing washes all that bad feeling away – there is a need to shake off or expel this heavy pressing sensation, it is the only way to survive. They also crave alcohol and this is another way of escaping.

This is understandable in terms of the family of plants Asarum belongs to – the Aristolochiacae, the birthworts, and this explains the 'expelling, the giving birth, the purging. Historically Asarum has been used as a purgative (there is a great deal of vomiting in the symptom picture) and also it has been used as a snuff, to cause sneezing – another way of 'getting rid of'. And, as its common name is snakewort it is easy to understand how it has been used to treat the bites of venomous snakes, another method of extracting.

But this doesn't entirely explain the ability to be levitated (which is another method of extraction, moving from one place to another by means of an illusion).

Whatever your beliefs about levitation, whether it can or cannot be achieved, there is a sensation of exhilaration within Asarum, a sense of rapture as they begin to ascend towards lightness and air and their thoughts vanish and are left behind as they escape back to their chosen wilderness, high up in the mountains.

Basically, it is about displacement, falling and rising and being discontented with, displeased with the results and not wanting to be where they find themselves. This, in turn, is all about being in the wrong place at the wrong time – the wrong wilderness at the wrong time, and not being able to cope.

STICTA PULMOMARIA – lungwort

Sticta also has a sense of levitation to it. But often it is not the whole body that feels this but individual parts that begin to feel light, restless and floating off.

Although not in the same family of plants Sticta also feels the pressing pains and stuffed feelings that Asarum does.

The main action is within the lungs (as the common name suggests) where expectoration is very difficult providing no relief. Coughs are hacking and dry, incessant (can be loose in the morning) and they cough so much the air passages become numb. It is a well known Hay Fever remedy and that and other allergic states are present suggesting that this is a deep acting remedy.

The other main sphere of action is one that corresponds to a rheumatic state. This presents with hot, swollen joints, with shooting pains and twitches. The rheumatic state often accompanies the catarrhal one, the two go hand in hand. It is as if they are bunged up and there is no route for discharges to commence, when and if they do there is immediate >>>.

Inevitably this suppression affects the mind and a build up of a type of hysteria occurs, with great loquacity, as if this is the only way that the excitation can be expelled (not unlike Lachesis with its huge amelioration from discharges appearing and Sticta is also a haemorrhagic remedy as well) – the tongue cannot be kept still and if they are not loquacious they will be always moving their tongue in some other way.

And so the floating in the air is another break out point. Interestingly a causative factor in Sticta is ‘never been well since a fall’. Not only does this contribute to the beginning of the rheumatic state but also justifies the reason to float in the air.

This is a fallen status, and one that is suppressed and ‘stuffed up’ with no outlet. The wilderness here is an underground one, trapped.

RUBRIC – DELUSION HE IS IN A DESERTED TOWN

REMEDIES

CARBO ANIMALIS – animal charcoal

The stereotype of a Western movie is – prairie, home on the range, cattle, ghost towns, horses, cowboys (and girls), saloons, dry heat, dust, thirst, bovine skeletons strategically placed – the perfect setting for getting to grips with Carbo animalis which is the charcoaled remains of ox-hide.

Carbo animalis is a hopeless 'end stage' remedy – cancer, pneumonia, tuberculosis, ulceration, decomposition - any disease where the vitality is extremely low and the person is weakened and broken down.

Too weak to eat because survival is hopeless, eating just makes them weep.

There is a premonition of their own demise, of the impending journey of disease that will inevitably result in cremation, a charring of their continuation, and this lays down a constant fearful and delusional state.

This isn't a collective thinking, this is a journey you can only ever do on your own and the core focus within carbo animalis is a delusion of being totally alone, deserted, forsaken in the wilderness – delusion he is in a deserted town.

Thoughts of death are unremitting; diabolical images of faces permeate their mind so much so that even closing their eyes to sleep brings on a panic fear that they will be suffocated. They develop an extreme sensitivity to noise of any kind and that includes company and although their innermost feeling is that of being abandoned they actually prefer to be alone, to meditate on what might become of them. In this sense it is an important remedy for homesickness and wanting to be at home when the end comes.

Before a body is charred it goes through a state of decomposition – one that first involves algor mortis (reduction in temperature) and rigor mortis (a stiffening of the body that eventually subsides) then emits gases, fluids and odours. As decomposition begins the temperature rises again to aid this process.

Thus carbo animalis has ulceration, gangrene, pains that burn like fire, syphilis, buboes and stony hard glands, worm infestations, sensation as if eyeballs are loose in their sockets, sensation as if brain is loose, secretions ooze and are extremely offensive and putrid smelling and also acrid, teeth become loose, feeble circulation and venous stasis, weak digestion with flatulence, congestion without heat, paralysis of muscles, joints are weak and are easily dislocated, premature aging, a sensation as if the skull has been blown to pieces, haemorrhages, cancer of the breast, uterus – all processes are slow, hard, malignant and painful.

The secretions are so extreme that this alone creates a terrible weakness from which it is difficult to recover and spirits become low indeed. As the journey towards the end is endured there can be a return to childhood and behaviour becomes childish.

They will begin to lose themselves into states of excitement and fanciful exaltation as a means of distraction from their despair, but this can go too far and become nightmarish and hallucinatory – hence the delusions of hideous faces and phantoms. In turn this behaviour can become quite angry and they can make throwing about gestures with the hands. They are angry about how their life has panned out, they are angry about former vexations but they will want to be living in the past because the past means being alive instead of the present living in a deserted town, a ghost town, a wilderness.

you've
come to the end - I
hope you enjoyed it

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